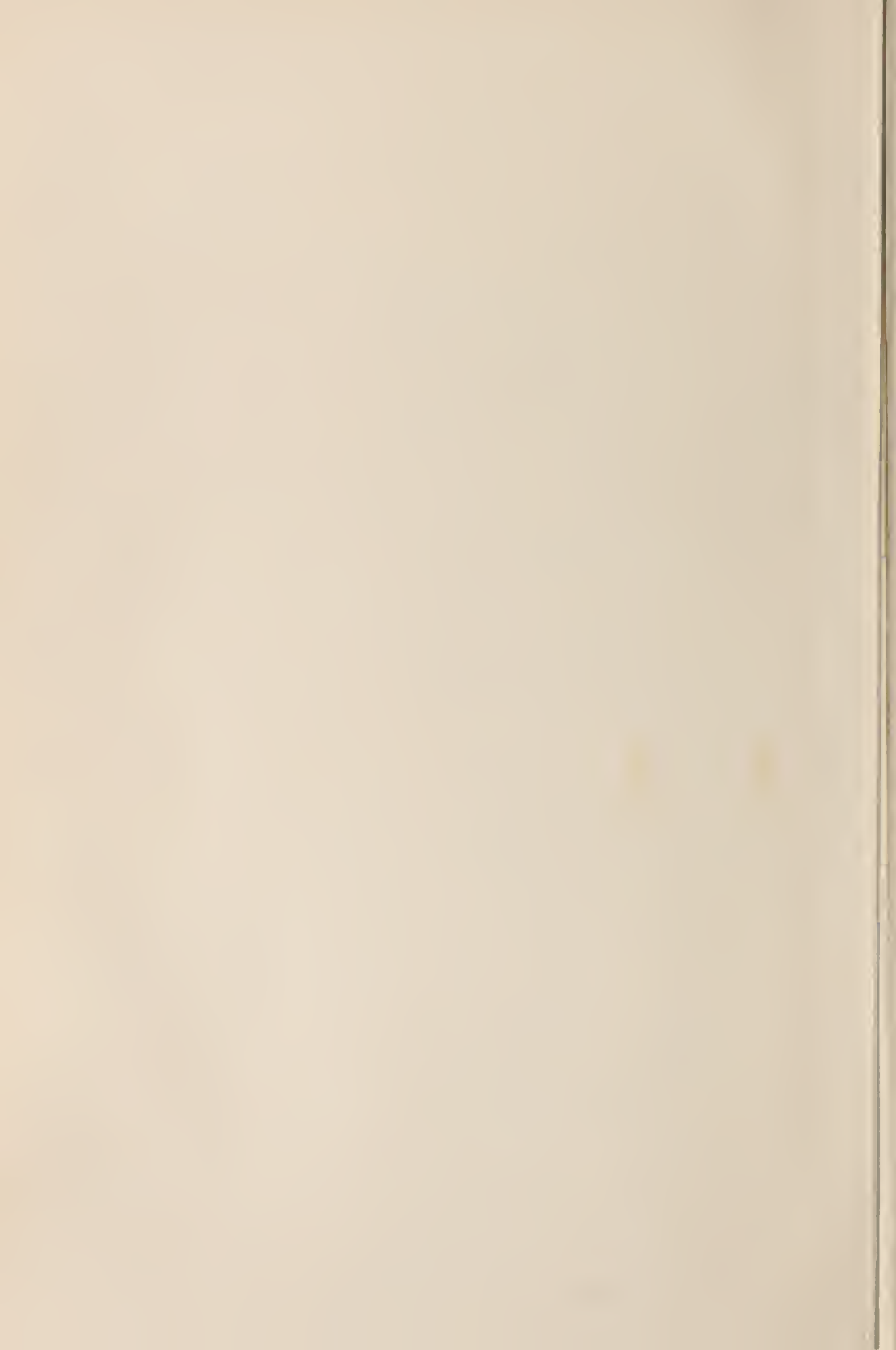


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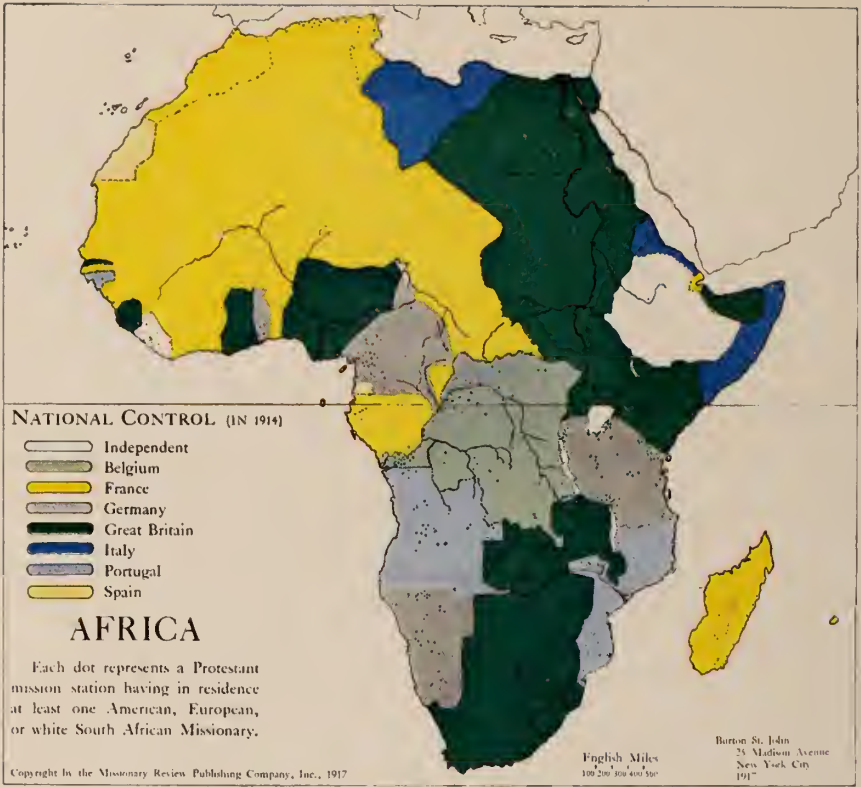




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# THE MISSIONARY REVIEW *of* the WORLD

VOL.  
XL

December, 1917

NUMBER  
TWELVE



## THE BIRTH-THROES OF RUSSIA

**I**N spite of revolution and counter revolution there is reason to hope that Russia will yet come out of darkness into light, out of bondage into liberty. The nation is in a struggle for life, not only against a powerful and subtle enemy without, but against disintegrating factors and dangerous diseases within. The one hope for Russia is that God is allowing her to struggle in order that the great nation may come to an end of her confidence in political and physical forces and may find her salvation in Him.

Russia is engaged in a fourfold conflict—a battle against the Central Empires of Europe, a political revolution of democracy against autocracy, a social upheaval of the masses emerging from under the aristocracy, and a religious struggle to establish full liberty of belief and worship. Everywhere the old is being replaced by the new. With the millions of Russians uneducated, after years of oppression and misrule, and with no experience in self-government, it is no wonder that Russia is still in the agony of effort to bring a new nation into life.

In the midst of the turmoil, the outlook for Christian progress was never brighter. While the nation may not become Christian, individuals in Russia have an opportunity, such as they have never before known. Not only have Gospels and tracts been distributed broadcast among prisoners in Germany but a Christian work has been established among the nine million Russian soldiers in their training camps and trenches. Five hundred Christian workers have been called for to work in Russia. In addition to the Y. M. C. A., the Methodists and Baptists from America, the Bible and Tract Societies and the missions to Jews are already working in Russia, and other organizations plan to enter the field. The Russian authorities are beginning to realize that in Evan-

gical Christianity is their greatest hope for stability, intelligence and courage for the Russian troops and people. As old Russia dies there is hope for the resurrection of a new Russia.

The worst and most startling events are usually reported in the newspapers. The undercurrent of progress is often overlooked. Letters and reports from those who have been or are in the country give a brighter view, especially of the religious outlook. Mr. Robert Fetler, of Petrograd, a brother of Pastor William Fetler, writes of encouraging meetings for soldiers and sailors in Finland and many conversions.

The Russian Baptist Union sends out traveling evangelists and is appealing to the Russian Bible Institute, conducted by Pastor Fetler in Philadelphia, to send over more men or to move the Institute to Russia. The Evangelical Christians are giving generously to extend the work of evangelization—the Baptist Church in Petrograd alone giving 2,000 roubles. A Lettish Baptist Congress has appointed a committee and two pastors to help Lettish refugees.

One of the new forms of aggressive Christian work now possible is that of open-air preaching, and evangelicals are taking full advantage of it. It is quite a usual thing now to march through the principal streets of Petrograd singing hymns, waving banners and preaching at any convenient spot. In the gardens also, where people congregate, meetings are held, and everywhere the people listen with extraordinary attention. If any disturbance is made by unsympathetic hearers, it is at once quelled by the people themselves, and the preachers are encouraged to proceed.

The meetings are attended by much blessing and conversions are frequent, especially among the soldiers. The quietness on the battle front has been utilized by the believing soldiers for energetic preaching. The commanders are not opposed to the work, for they have found that, whatever may be the case with others, "believing soldiers honorably perform their duty."

Much is being done by the distribution of Gospel literature, and there is the opportunity of increasing this work indefinitely. The magazine called "The Guest," founded by Pastor W. Fetler, and now carried on by Pastor Neprash and other helpers in Petrograd, has a wide circulation and is greatly prized. A constant stream of Bibles, Gospels and tracts has also gone out from the publishing office of "The Guest," but, so great is now the demand that it cannot be fully met. The old editions of many works are sold out, and the very high prices for printing make it extremely difficult to issue new editions. The atheistic propaganda, which has sprung up since the revolution, makes it all the more necessary that this good work should be increased. The people are eager to read; they will read anything. Unfortunately, there is a tendency to turn to atheism through seeing they have been misled by their many Russian priests; they have lost every belief in religion. Here is a marvellous opportunity for Christian literature.

The Christian work being done will have a steadying and healthful effect upon the life of the nation at this crisis. An appeal to citizens from the "Society of Christian Students," while showing full sympathy with the political aspirations of the people, presses upon them the need for taking the Christian position. The appeal throughout is pertinent and forcible, and closes with the statement: "We know that Christ is able to change our life and make us a pure and strong people. Then we must construct our life upon a solid foundation of brotherhood and liberty."

In Moscow, at the beginning of the revolution, when all were occupied with the one matter, how most quickly and surely to consolidate their newly won liberty, a Soldiers' Christian Society was formed with eighteen believing soldiers. They began to hold meetings; procured tracts and books at their own expense; carried on a vigorous aggressive campaign, and succeeded in making a considerable impression among their fellows. They believe that by confining their work to their fellow-soldiers they are preparing for a great harvest of blessing throughout Russia when the war is finished and these soldiers go to their homes in all parts of the land. This opens up a hopeful prospect.

There is, however, danger that the new found liberty will run to license and that in place of turning to God, men and women in Russia will turn from Him. They have been oppressed and misled in the past and many have lost all faith in God. They need Bibles and Christian workers in Russia to stem the tide of infidelity and extend a clearer knowledge of God as revealed in Jesus Christ.

## ITALY TODAY AND TOMORROW

**I**N every country the biggest problems are vitally connected with religion, but in some the religious situation is especially critical. This is true of Italy, which is full of cynicism. "Roman Catholicism is on trial. The Church of the Vatican must render a full accounting for its tenure of centuries, and Protestantism is asked to submit a program," says Rev. B. M. Tipple of Rome. This is as important to the future of Italy as are the plans of the Allies to stop the Austro-German drive on the front.

Many new factors have recently entered into the situation. England, a Protestant nation, is the trusted friend of Italy. American relief work and statesmanship have made Protestant America a strong missionary force. The hundred thousand semi-Americanized, semi-Protestantized Italians who have returned from the United States to fight for their native land are exerting an influence among their own people. A million copies of the Scriptures have also been distributed in the trenches and American Christians have organized great, practical religious centers in European camps and trenches.

The future Christian program in Italy will be social and practical

and its message will be simple and direct. Christianity will be broadly humanitarian, big in its scope and commanding in its organization. Let us hope that it will also be vital and regenerating.

A Waldensian chaplain in Italy, who gives his impressions of the great war and its problems in *A Voice from Italy* tells of finding a Roman Catholic chaplain sitting in his small wooden barrack with a New Testament before him, a copy of "Jesus of Nazareth" and "The Christian Religion." "Books so well written and with such a wide outlook are not found in our literature," he said, "and if I am to give my soldiers the nourishment they need I must make large use of your evangelical writers."

The daily bread which this Roman Catholic offers his men consists of good counsel on the march, gentle admonition when under punishment and words of comfort to those who have sad news from home. "In the Sunday sermon," he says, "I do not allow myself to come under the dominion of any man or system of ideas, however venerable, but seek with all my power to preach only the simple Evangel. I have found that nothing else draws our soldiers so powerfully, and nothing else answers their heart need in the same degree. And when I return to my parish in Tuscany, I shall follow the same method, because these years of war have brought forcibly home to me the fact that the true, spiritual evangel, freed from the distortions and travesties of men, has today the same power as it had twenty centuries ago."

Protestant workers in Italy are preparing for this new day. More churches and better churches are needed with more evangelical preachers and better preachers. A program is required fitted to Italy's needs and with men and women to work it. Schools are called for to educate the young—but they must be Christian schools.

## PROGRESS IN THE PHILIPPINES

**T**HE United States took over the Philippine Islands from Spain about seventeen years ago and almost immediately Protestant missionaries entered the newly opened door. Anyone who has visited the islands or has read of the progress made since that time has evidence of the vast difference between the practical results of liberty and of oppression and recognizes the contrast between ignorance and superstition fostered by Rome and the religion of the open Bible which teaches the people to read and think for themselves.

Twelve years ago the Evangelical Union of the Philippine Islands was organized "for the purpose of securing economy, comity and efficiency in the service of God in this archipelago." The territory was apportioned between the several Protestant Christian missions, doing away with overlapping and the waste of effort.

Some of the results of this program and effort are revealed in the



following figures: There are today 160 evangelical missionaries in the islands, and a large number of Filipino native helpers. Over 200 young men are in the mission schools preparing for Christian work. There are six mission schools exclusively for women; four boarding schools for boys; six mission printing plants; and twenty student dormitories. There are now over 75,000 evangelical church members and as many more adherents. There is a Young Men's Christian Association building for Americans; one for Filipinos in Manila, another for Filipino students and a very successful army branch at Fort McKinley. There are two Protestant orphanages, eight hospitals and twenty dispensaries in the islands, operated by the evangelical missions. There are in Manila six evangelical churches for Filipinos, one for Chinese, and four for Americans. The American and the British Foreign Bible Societies distributed over 100,000 Bibles and Testaments last year in the Philippines, printed in twenty languages and dialects—this is in a land where, twenty years ago, it was a crime for Filipinos to own or read a copy of the Bible and where a colporteur was imprisoned and then deported for selling Scriptures.

### WINNING MOSLEMS IN INDIA

**M**OST people know of the traditional difficulty of reaching Moslems with the Gospel, but comparatively few know of the success that is attending the work today in Africa, India and Malaysia. An interesting report from the Wesleyan Mission in India describes some of the methods used among the sixty million Moslems in that land.

In Lucknow a number of Moslem boys attend the mission high school, where they receive regular Bible teaching. In the street preaching, more Moslems are reached than Hindus. Many Moslem girls and women also hear the Gospel through the schools and Bible women. In the villages, the catechists constantly preach to Moslems and many women and girls are influenced by the mission dispensary.

At Fyzabad and Akbarpur, bazaar preaching is done regularly and a large majority of the hearers are Moslems. In the surrounding villages, the catechists preach to Moslems while the Woman's Association continues a thorough work among Moslem girls and women.

In Benares are more than 60,000 Moslems and many of them are influenced by the daily preaching at Bulanala (preaching hall). Many Bible portions and other Christian books are sold to Moslems and a special lantern lecture is frequently delivered showing extracts from the Koran, and photographs of Bible manuscript.

For many years the missionaries and their Indian colleagues have proclaimed the Gospel to the Moslems and some converts have been won. One, a Haji, is now a catechist in the Akbarpur circuit. Another is receiving instruction at the theological institution at Benares. A third, who attended a missionary's Bible class in Bengal, is now a Christian

preacher in Bengal. It is certain that women in Moslem zenanas have accepted Christ, though they have been unable to obtain baptism.

Rev. C. P. Cape, a missionary in India writes: "I am more than ever convinced that India is at present the strategic point to reach the Mohammedan world. I have worked for twenty-eight years, partly among Mohammedans, and I have never seen such a change in any community as in the Mohammedans during the past two years or so. They come in crowds to purchase books, Gospels and the Psalms, especially, and come with good questions—not the old routine questions of twenty years ago. Prayer is behind this great change. By humbly seeking the guidance of the Spirit of God we are taught how to approach the Mussulman. We are far more successful when we speak to him as a sinner than as a Mohammedan. If we can touch the sinner, the Mohammedan has to give way. The Moslem needs the only sinless prophet of Islam—our Lord Jesus Christ. How shall a young Moslem cleanse his way? He must have the help of the living Lord. In India he worships the saints and their tombs, because Allah seems to be very far away. The Moslem needs Christ as a Saviour, if he would rise to the level of God's purpose for him. The Power of Islam is not equal to that demand, but as Christians, we have the secret of the Power that will save Mohammedans."

### A MISSION TO MOSLEMS IN SOUTH AFRICA

**T**HE growth of Mohammedanism in South Africa has already been noted in the REVIEW. Intermarriage of Christian women with Moslems is one of the chief methods of the propaganda. The situation is peculiar in that among the Moslems here the women are not secluded, public opinion is favorable to Mohammedans Christian children are legally adopted by Moslems.

The Rev. S. Garabidian, formerly a missionary in India, has been working for Moslems in Cape Town for five years under the auspices of the Society for the Propagation of the Gospel; as a result many former Christians have been reclaimed. Women workers in the mission are especially needed to look after women and girls in each Mohammedan center. Four or five hundred men and women have been rescued from Islam, including some Indian and Malay Mohammedans. The Christian Church must occupy adequately the outposts of civilization before they are captured by the forces of Islam.



## EDITORIAL COMMENT



### SHALL WE CURTAIL MISSIONARY GIFTS IN WARTIME?

**S**ELDOM has there been a time when there were so great and so many demands for money and for men as there are today. The pressure toward secularization of giving and effort is unprecedented during this world war. The attention of the members of the Church of Christ is turned to the battle field. The war and preparations for war fill our secular and religious press and tens of thousands of church members are either at the front or are preparing to go. Death and destruction fill the public mind. Was there ever a time when the church more urgently needed a field for action beyond the line of physical and temporal warfare—a call to service and sacrifice based upon the highest Christian principles and the most unselfish devotion?

Never in history has there been a time when the African and Asiatic races so needed the impact of pure Christianity. They, too, live in an atmosphere of war. They have been distracted, and are still, with the spectacle of so-called Christian nations in mortal combat. They have found it difficult, and even impossible, to interpret the history of the present hour in the battle fields of Europe in accordance with what they know of the life and teachings of Jesus Christ. They are ready to listen to one who can interpret the true meaning of the Gospel as it applies to the life of the individual of society and the nation. They see the breaking down of civilizations which they were coming to consider supreme and need to build their confidence and their institutions on firmer foundations.

Furthermore, the forces of evil and sin are unusually active at the present time. Not only are there temptations to doubt and infidelity and materialism, but new and startling allurements to evil thrust themselves upon men with unprecedented force. The only remedy, the only power by which these temptations can be overcome, is the pure and saving Gospel of our Lord Jesus Christ. All men—white and black, brown and yellow—need the same panacea and the only way in which those in other lands are reached is through the missionary agencies of the Christian Church. These agencies have established and conduct institutions in every land that stand for the purity and power of Christ. Through these agencies perishing men may be reached and reached now.

Again, we see in India, China, Japan and Africa, lands that contain more than one-half of the world's population, a general movement toward democracy. This spirit of democracy is selfish, and filled with unholy ambition. It is without a sense of responsibility for other nations and is often unjust, unrighteous and un-Christian. Such a spirit would be

a menace, not only to itself but to America and England and to the world. It seems inevitable that these democracies shall increase in influence and power. Here is an imperative call to the Church of Christ to see that these nations are permeated with the spirit of Christ. It is a question whether their purpose shall be supremely selfish, or shall be dominated by a spirit of service to the world; whether they shall attempt to exact from the world by force that which gratifies their own unholy ambition, or shall give to the world that which they can give to benefit mankind. The great missionary movement must be supported more generously than ever before, in order to bring the impact of Christ upon the nations. This can be done only by unusual devotion and self-sacrifice of the men and women of the churches at home. The preservation of world peace and the continuation of the spirit of fraternal co-operation depend in a large measure upon the way in which Christians mobilize all available spiritual forces and bring them to bear upon the problems of Asia and Africa, of Latin America as well as of Europe and North America.

Moreover this time of disintegration is also a time to prepare for reconstruction. The forces and agencies that prove themselves most vital now are the forces and agencies that will be recognized as supreme in the period that follows the war. Physical force, human organization and mental acumen are being tested and are found wanting. It is for Christians to prove the supreme power of Christ and His principles.

Finally, there was never a time when the missionary forces were in more need of strengthening. The staff in almost every field is depleted by death, by the withdrawal of German missionaries, by the assignment of men and women to duty with military forces. The increased cost of living, the dangers of travel, the difficulty of securing supplies, the political unrest in many lands, and the increased cost of exchange in foreign lands all make it imperative that, if the Church of Christ is to prove a worthy steward of the Grace of God, Christians must devote themselves with unprecedented earnestness to prayer and service; and must give their money more lavishly, not only to war causes but to the spiritual work of missions.

## THE CHURCH AND THE CONFLICT

**E**VERY patriot is thinking, talking, living for the great conflict that is shaking the world to its foundations. Churches are taking an unprecedented interest in soldiers and sailors. Their life in camp and trench is made as vivid as possible in literature, sermons and pictures; their needs and sacrifices and achievements are kept before us. Pastors stir their people to save on food, fuel and clothing for the soldiers, to work for them, pray for them, send gifts to them, buy liberty bonds for them, train as nurses, ambulance drivers or for the Home Defence Guard to help the cause; to give largely for Red Cross and Christian

Association work that those at the front may not suffer unnecessarily, but that sacrifice may be shared by all and that the victory may come more speedily. The churches are loaning their pastors as chaplains while they pay for substitutes; they open their buildings for Red Cross work and for visiting soldiers and sailors; service flags and honor rolls are displayed prominently and letters are read from absent ones in training camps or trenches. Prayer meetings take on a new earnestness and power as those at home enter into fellowship with the dangers that threaten those abroad. Every true man and woman is seeking to do his or her "bit"—is asking: "What can I do to help?" Things that seemed impossible in the way of service rendered, and in sacrifices made, are now taken as a matter of course. And men are better for it, of course. Their eyes have a new brightness and their step a new elasticity, their prayers a new fervor and their whole life a new purpose and power.

Here are some of the ways suggested in which churches encourage and co-operate with the soldiers:—

#### WHAT CAN THE CHURCH DO?

1. Keep an honor roll of those in service—post conspicuously. Inspire all to loyalty. Encourage enlistment of volunteers.
2. Appoint good correspondents to keep them in touch with the church at home.
3. Send calendars, books, local papers and Christmas gifts to those in service.
4. Give the pastor leave of absence to visit the camps.
5. Keep the Y. M. C. A. secretaries informed of the men from your church.
6. Save on food, fuel and luxuries. Raise a war fund to help in this great conflict.
7. Read from the pulpit the letters from those at the front.
8. Hold prayer meetings for them and remember special needs and individuals by name.
9. Welcome all those who serve the flag—especially those who represent you.
10. Remember that you are partners in a great cause and that your responsibility is as real as of those at the front. You will then share in the victory.

If every church and every Christian would earnestly follow out these suggestions what fellowship and unity it would engender, what power would be felt both at home and abroad!

*There is a parable here.* The Church has another conflict on hand—still greater than that in Europe and one that is for even greater ends—the extension of the spiritual and eternal Kingdom of God. How many pastors and how many Christians stand ashamed because of their lack of interest and co-operation in the great Christian campaign, when they consider what they are willing to do for a cause in which they are

*really* interested and for which they are ready to sacrifice. How many missionaries—soldiers of the Cross—have left the home church with great hopes and have seen these hopes die because they have been left by the church to serve alone. Read over the list of "What a Church Can Do" and see in how many of these ways you and your church are whole-heartedly sharing the burden and heat of the day with the missionaries on the firing line of Christendom.

## CONSTRUCTIVE WARFARE

**A**WFUL as is the destruction—often wanton and useless destruction—caused by war, there are at the same time constructive features in such a conflict. Foundations—political, ethical, social and spiritual—are shaken and while some structures fall, many more find themselves resting more firmly on solid rock. Science, both for destructive and constructive service, always advances in wartime. Medical and surgical skill is developed to a high degree to protect the armies from disease, and to counteract the effect of bullets, shells and bayonets. Roads and railroads are constructed for military purposes that have been neglected in times of peace. For instance, a British railroad now connects Egypt with Palestine and has been brought across the desert to within forty miles of Jerusalem. After the war, travelers will be able to make this journey in a few hours, whereas it formerly took days. Classes and parties who were formerly at enmity or misunderstood each other are united in a common cause. Organized work advances in efficiency to conserve food supplies, to manufacture munitions, to raise money and to direct a united campaign.

Christian forces are also uniting in moral and spiritual constructive work, more than ever was thought possible in times of peace. Under the auspices of the Young Men's and Young Women's Christian Associations, Baptist, Congregational, Episcopal, Disciples, Methodist, Presbyterian and Reformed clergymen and laymen are uniting to help the soldiers and sailors. They conduct services, do personal work, teach Bible classes and unite in reform movements, generally, without denominational bias. They seek to exalt Christ and save men, and so to build up the Church without regard to the churches of a particular sect. When the foundations are well and truly laid on the Rock, Christ Jesus, this is constructive work of the first magnitude. One result of the war may be the breaking down of denominational barriers as well as of political and social distinctions. It is well to recognize no distinctions that Christ Himself does not set up, but at the same time it would be disastrous to build on the sand of human ethics and personal righteousness. These are the superstructures which stand or fall as they conform to the divine standards and are built on the Son of God and His righteousness, the only Foundations that stand sure for time and eternity.



IN NEED OF EDUCATION IN THE ARTS OF PEACE  
A group of warriors in Africa

## The Dark Side of the Dark Continent

### The Mental and Moral Degradation of Fetishism

BY THE REV. ROBERT H. MILLIGAN, TACOMA, WASHINGTON

*The author of this article was for some years a missionary in West Africa. He has given a vivid picture of his experiences and observations in two volumes—"Fetish Folk of West Africa," and "The Jungle Folk of Africa."—EDITOR.*

**T**HE African lives in a world of confusion and disorder; a world of magic, running at random and haphazard; where the stone that falls downward today may fall upward tomorrow; where birds may wear foliage for feathers and animals moralize as men. One goes to a wedding, and it turns out that the groom is a leopard in the form of a man, who, in the midst of the ceremony, carries off the bride. One goes to a funeral and the corpse sits up and talks, or breaks loose and

runs away. This is the world in which the African lives; a world in which there is no law, and things happen without a cause.

The mental degradation of the African is often overlooked through the deeper regard for his moral degradation. Therefore it is my purpose to depict, first the mental degradation, and over against it to suggest the new and transforming conception of God and the world which the Christian religion conveys to the African mind.

Carlyle has said: "What notion each forms of the universe is the all-regulating fact with regard to him." There are two antithetical conceptions of nature—that of the unsophisticated child-man, like the African, and that of the ultra-sophisticated product of civilization, such as Herbert Spencer. According to the former, all is Will and there is no law; according to the latter, all is law and there is no Will. The Christian conception is the synthesis of these two. Nature is the product of a single Mind, and its laws the operation of an immanent Will. As Browning expresses it: "All's love, yet all's law."

Looking out upon nature the child-mind of the African discovers no reign of law. Since *will* is the cause that he knows by experience, he instinctively attributes natural phenomena to a personal will; not to *one* will, however, but to many, according to the infinite variety in natural phenomena.

To this chaotic conception of nature we must add another idea of fearful import. It is only to the reflecting mind that nature seems beneficent. Her greatest forces, her constant ministry, are not obvious. A man thinks more of one month of sickness than eleven months of health; he is more observant of the storm than of sunshine, more conscious of adversity than prosperity. The laws of health—for instance, the tendency of the cut finger to heal and the broken bone to knit; the laws of growth, the ministry of nature's fertility—all nature's kindness is unobtrusive, while her cruelty arrests the attention because it is her unaccustomed mood. The African derives his conception of nature from the devastating tornado, from the scarcity of meat and the hard work necessary to procure his food, from sickness that disables him, and death that bereaves him of his friends. It is, therefore, a part of his philosophy that the myriad spirits that rule nature and reside within it are evil and are at enmity with him. They may be placated, and even rendered favorable, but a far greater number are hostile; and the motive of his worship is not devotion, but fear. He worships the spirits of his ancestors that he may obtain their help against all other spirits.

If then we would understand the African we must bear in mind his conception that, since innumerable warring spirits preside over nature, therefore uniformity and constancy are not to be expected. The rainbow, he says, is a serpent, which has the power of making itself visible or invisible at will. If a mountain disappear behind the clouds he believes that a spirit who inhabits the mountain has removed it and brings



it back when the sun shines. At the utterance of a magic word a ship may sink, a house may fall, a man be reduced to physical and mental impotence.

When Du Chaillu visited a certain town in which the people had never before seen a white man, they regarded him as a spirit, and declared that a great rock near the town had been moved by him. But when smallpox broke out in their midst and followed Du Chaillu with the persistency of fate, they did not doubt that he had caused it and made no effort to protect themselves against contagion. They regarded him with increasing fear and hostility until at last he and his party fled from the natives who pursued him with poisoned arrows. But they soon desisted from the pursuit; for, they declared, their arrows rebounded harmless from his body, and sometimes even passed through him and did him no injury.

Nevertheless, the native is no fool. He is true to his philosophy of nature; but his philosophy is wrong. He knows nothing of the doctrine of one divine Intelligence presiding over all nature, whose laws are constant and uniform.

The very axioms of the African's belief obliterate the line between nature and the supernatural, and habitual lying makes the character of truth vague and uncertain. He has an imagination as vivid as reality; we may understand something of the degraded mental condition by such characteristic incidents as the following:

A man dying in the hospital at Gaboon turns his solemn, beautiful eyes towards one who sits beside him, and tells in confidence what has brought about his death.

It is strange how approaching death, as if to testify to man's divine origin in the hour of his most appalling defeat, dignifies the countenance of the lowest with a mysterious dignity that transcends all differences of color and races. This dying man relates that some weeks past, having gone on a journey, and during the night having wondered what his friends at home might be doing, he thought he would visit Gaboon, leaving his body while his spirit alone traveled through the air. But on the way he met a company of spirits making a similar journey, one of whom was an enemy,



A TYPE OF CONGO NATIVE

Note the tribal marks on the face, made with a knife raising the skin

who, recognizing him, gave him a fatal thrust in the side. He quickly returned to his body; but in the morning he felt the weakness resulting from the fatal stroke, and from that day had grown weaker and weaker, until death was now upon him.

A certain man, evidently without the slightest intention of untruthfulness, tells how journeying one day in the forest he had met two strange men who, by fetish power, had thrown him to the ground, had opened his body, and removing his intestines, had stuffed him with dry grass instead, which would have injured him for life, but that a doctor of his own tribe found him, reopened him, removed the hay and put real intestines in its place. I knew a man in Gaboon of whom the whole community believed that he frequently changed himself into a leopard, in order to steal sheep or to avenge himself upon his enemies. This particular man denied that he had any such power. But sometimes men confess or claim that they themselves possess it; and in some cases they seem to believe it. It was in a village near Gaboon that a broken-hearted chief once told Du Chaillu that his son, who had been his joy and hope, had been accused of killing two men of the town by turning into a leopard. The old man at first passionately defended his son. But to his horror the son, stepping forward, confessed the charge, and that he had indeed transformed himself into a leopard and killed the two men—he did not know why. With the chief's consent the son was burned to death over a slow fire. And the sight of that horrible death was ever in the old man's eyes.

A man walking in the forest usually carries suspended from his neck a medicine, contained in a goat's horn, the effect of which is to make him invisible to an enemy, even if he should meet him in the path.\*

Another fetish, somewhat similar, will turn the bullets of an enemy's guns into water—if the enemy *should* see him and shoot at him. And he may carry still another fetish which, if danger overtake him, will whistle in his town, however far away, and summon his friends to his help. It is obvious that several of these fetishes are superfluous if the others are to be relied upon. The native therefore does not fully trust his fetishes. And besides, there is always the fear that some enemy may have a stronger fetish than his own.

More important than these are his witch-medicines, which hang in his house to protect him against witchcraft in the night. One of these builds an invisible fire around him while he sleeps—invisible to all but witches—and through that fire no witch can pass. Another accomplishes the same purpose by changing his flimsy bamboo hut into a house of solid stone with thick walls and having neither doors nor windows. It looks like the same bamboo hut, and he can still see through the cracks, but in reality it is a house of solid stone. If he were cultivated he would probably affirm that this miracle of transubstantiation takes place not in the accidents but in the essence of the bamboo.

\* The word "medicine" and the word "fetish" are interchangeable, being translations of the same native word. It is the living spirit in a medicine that effects the result.

But the most powerful and most sacred of all his fetishes is the ancestral relic, possessed by every grown man. It is the skull of the father or other ancestral relation. Here fetishism becomes ancestor-worship. The skull is the residence of the dead father, and if it be treated well, that is, kept in a warm and dry place, the father will confer almost every kind of favor. His other fetishes are compelled to obey him. If they occasionally become rebellious he will punish them—often by hanging them in smoke. Most fetishes have a horror of smoke. But the ancestral fetish he never punishes. Indeed, if he neglect it the ancestor may punish him. Many a hunter's gun has refused to fire just at the critical moment because of such neglect.

#### THE AFRICAN'S KNOWLEDGE OF GOD

The African speaks of a God, who made all things. But he conceives of God as a very big African chief with a great many wives. Some of their fables in which God figures are not repeatable. He regards men and women with contempt, and as a rule ignores them. They, therefore, regard Him with neither love nor fear, and they do not worship Him.



A FETISH WORSHIPPED IN WEST AFRICA

The task of the missionary is, first of all, to make known God's character, and then to inject the idea of God into nature. He does both by presenting Jesus Christ. The African gets an entirely new conception of God when he looks into the face of Christ and hears Him say: "Who-soever hath seen me hath seen the Father." His first lesson on nature he also learns from Jesus. Jesus stills the storm on Galilee, and the value of the miracle for the African, and for us, is not the wonder of it, but the lesson that the Father is present in *all* storms and always rules the sea and the wind, which are not under the control of demons. Jesus heals the leper, and we learn God's power over all disease, and that a loving Will afflicts and heals. He raises Lazarus from the dead, and reveals that even death is never in the hands of a malignant foe, but under the control of a sympathetic power. The thought of the African is completely reversed by this revelation of God. Nature is not the result of myriad spirits hostile to himself, but the product of one single Mind, and its laws the expression of a constant and loving Will. It is as if the forked lightning at which he trembles in the darkness should flash upon the storm-cloud the word *Father*—transforming fear into faith.

A certain native named *Toko*, of the Mpongwe tribe of Gaboon, who had been for some years a Christian, went back into the interior among the Fang, preaching the Gospel. The Fang were notorious robbers, who, at every opportunity, plundered the cargo of traders as it passed in boats up and down the river. One day while *Toko* was preaching some one interrupting him said: "I don't believe that God is good, as you say. If so, why did He make this river so crooked that in order to reach the coast we have to travel nearly twice the straight distance?"

"My friend," replied *Toko*, "God knew that you wicked Fang were going to live along this river, and that you would plunder passing boats; and He made the river crooked so that you can't see the boat coming until it is so near that you have not time to get out to it before it is past."

Whatever we may think of the teleology, observe the underlying attitude toward nature, and the radical change of view it implies. God is over nature, which is therefore under law, is sympathetic towards man, and working on the side of righteousness—a view that dooms fetishism and witchcraft.

After a few years of persistent work and patient waiting, I saw scores and scores of such people mentally and morally transformed; and more marvelous was the result from such a beginning. It is truly astonishing how the African mind, despite its crude materialism and its degradation, grasps ultimately the spirituality of God and the spiritual nature of true worship. Let one instance suffice for illustration:

The women of West Africa, in preparing their food (the cassava, called also "manioc"), bury it in the ground beside a stream for several days. A fellow missionary, one day examining an old woman who presented herself for baptism, and careful lest she might regard the water of baptism as a fetish, asked her a question regarding its significance, to which she replied:

"When I bury my food in the ground I mark the place. What use would the mark be if there were no food there? Baptism is but the mark: God dwells in the heart."

#### THE MORAL DEGRADATION IN AFRICA

Alum, forty miles from the coast, was one of the largest towns on the Gaboon, and was the dividing line between the people of the coast, who had long been in contact with civilization, and the wholly uncivilized people of the interior. The venerable chief of Alum boasted the rare distinction of a beard. He wore it in a single tight braid, tied at the end with a string as venerable as the beard itself. At my departure he came forward and assured me of his good will by solemnly taking my hand in his and spitting in it. The theory of this beautiful custom is that the native means only to blow with his breath, symbolic of imparting a blessing, and that the spitting is incidental, a "by-product"—so to speak—of the blessing.

That night, as we lay at anchor in the middle of the swift-rolling river, with the moonshine lying in silver ringlets across its surface, the boat-boys asked old Sonia to tell them a story. Sonia was a white-haired old man with the heart of a child. He had as many stories as *Uncle Remus*, of whom he often reminded me; but his best stories were the incidents and adventures of his own life. When a young man he had lived as a trader at this Fang town, Alum, opposite which we were anchored. He told us about a battle he had witnessed, which was fought upon the river at this very place where we lay; a battle between Alum and another town which then stood on the opposite bank, but of which nothing now remained. Alum was already old at the time of the war, but the other town was new, the people having come recently from the far interior, being driven forward by the hostility of more powerful clans behind. There was no quarrel between the towns; but the people of Alum thought it would be good policy, and extremely virtuous, to practise bravery by making war upon their new neighbors at the very beginning, while they still had them at considerable disadvantage in the matter of numbers.

First, I believe, they stole a woman. Then followed a guerrilla warfare, in which each side killed as they had opportunity, waylaying individuals, or rushing from ambush upon a party of venturesome stragglers. In this way a number were killed on each side; and the war, which was first undertaken without any serious motive, was soon prosecuted with feelings of deadly hate and a purpose of revenge. Every night, from each town, the wail of mourning for the dead was wafted across the river and curses were mingled with the mourning.

At length one canoe attacked another in the river, where they had been fishing. Immediately, other canoes came to their help and still others, ever so many of them, pushing off rapidly from each side until all the men of the two towns, young and old, were in the middle of the river, where they fought to a finish. When fighting in canoes, whatever



A DEGRADING INFLUENCE

A native dancing woman in full undress

other weapons they may have, they carry a small battle-ax, which is used especially to prevent the capsizing of the canoe by those who are already in the water. Sonia told how, again and again, they severed a man's hand at a blow, or completely disabled him. They swim so well that they could still make a strong fight after being capsized. The battle was long, and the river ran red with their blood. Those who were killed were carried by the current out to the sea to feed the sharks.

The people of the new town lost. Those of them who were left pulled down their town and moved to another place. In a few years nothing remained of it but one or two skeletons with the grass growing through their ribs. But for years afterwards the superstitious native, passing along the river in the dead of night, heard again the noise of battle—fierce cries and dying groans. And whenever this sound is heard, they say, again the river runs red like blood.

One incident of the war, prior to the final battle, I recall, as Sonia told it that night.

The people of Alum captured a man of the other side and his son, a little boy. They bound the father, and before his eyes deliberately killed his son—and ate his flesh. The main motive of cannibalism, under such circumstances, would be neither wanton cruelty nor a vicious appetite, but *fetishism*. By eating one of their number they render the enemy powerless to do them any further injury. Some time afterwards they slew the father. But already they had broken his heart, and with hands uplifted he welcomed the death-blow.

The whole story, with its inhuman cruelty, was the more impressive because of the striking contrast of Sonia's own character. The emotion with which he told it indicated how his heart had been wrung. He said not a word about any effort of his to dissuade the people from their wickedness, but I knew him well, and I was confident that the part he had taken was not unheroic. Sonia was one of the first, and one of the best, of the native Christians.

Yet the African is not wantonly cruel. He is by nature affectionate. But he is the victim of a false ideal. He exaggerates the virtue of courage. Courage is identified with manhood, and all other virtues recede in the perspective of character except as they support courage. I repeat that the African is by nature affectionate, but he is disposed to regard his affection as weakness, and certainly not necessary to manhood. According to this ideal of courage, woman,—who in all lands represents the gentler virtues, devotion, compassion, patience,—woman is contemptible. And thus relegated to a place of inferiority and contempt, woman sinks to a lower level of degradation than man. Unmitigated cruelty is the characteristic of the men; revolting licentiousness, the characteristic of the women. Both are victims of a false ideal and the lack of a moral standard.

Character is further demoralized by three factors, that one may

mention. First: Since man has no noble origin, no divine kinship, he has no inherent dignity that would distinguish him essentially from other animals.

Second: Since his religious belief and worship are predominated by fear—the fear of hostile spirits, and the fear that any or every man around him may have a stronger fetish than his own—the consequent attitude of man toward man is distrust.

Third: His destiny is not hopeful or ennobling; death is an evil, and the future life is as bad as this life, or worse.

Their licentiousness is not to be described, but I would speak of their cruelty. Having so low an estimate of human nature, human life is cheap. In those tribes that are beyond the immediate restraints of the foreign governments, it is said that nineteen out of twenty persons die by violence. This accounts for the surprisingly sparse population of Africa.

Many of this number are killed in war, which is a chronic condition. Most wars begin with the stealing of a woman by a man of another tribe or village. As a rule the women are glad to be stolen. One woman whom I knew gave as a reason for such an elopement, that her husband was so homely she could not live with him. Not long before I left Africa, during a certain war which began with the stealing of a woman, after many persons had been killed, a young man named *Minkoa*, a bright young fellow, manly and hopeful, was out in the forest hunting, when he was suddenly shot by one of a party who were hiding along the path. *Minkoa's* sister was married to the very man who shot him, and they had been intimate friends and had visited much together, but the man did not know that it was *Minkoa* when he fired the shot in the dark forest. Having wounded him, and



ANOTHER CAUSE OF DARKNESS  
An African witch doctor

seeing him fall to the ground, he sprang forward to complete the work, and in that moment recognized his friend and brother, Minkoa. With a cry of grief he fell beside the wounded man and with his own body would have saved him from further injury, but the rest of his party having come up, they flung him aside with a curse, and standing over Minkoa, fairly riddled his body with bullets. Compassion, or affection, under such circumstances, is a weakness and must be suppressed as incompatible with real manliness.

But it is supposed that at least as many Africans are put to death for witchcraft as are killed in war. The African seems hardly to conceive that there is any such thing as a natural death. Even if a man is killed in war some one may be charged with having bewitched him. For, without doubt, he wore a fetish for safety, but a witch had broken the spell of the fetish. It is dreadfully significant that his wives are the first to be charged with his death. Except in the immediate vicinity of the foreign governments, wives convicted of witchcraft are usually buried alive with the dead body of the husband. In one town that I knew, not far from the present Elat, twenty women, wives of one man, having been charged with his death, were thus buried alive with his body. An enormous grave is dug, and the body placed in the middle. The women's legs are broken and they are thrown into the grave, while drums are beaten furiously to drown their cries.

The African belief regarding death is demoralizing. The universal human shrinking from the dead, with them, becomes terror, and takes the form of a belief that the dead will do them harm, even their own relations. Therefore, while some are wailing the mourning dirge to appease the dead, others sometimes beat drums and shout and curse, that the dead one may be afraid to return. In certain tribes of the interior, conceiving that the spirit still has some connection with the body, they seek to disable it by burning the body, or by beating it with clubs and breaking the bones. Death is an unmitigated evil, and the dead are always wishing to be back in the flesh.

There is no doubt, however, that despite his cruelties, and beneath all his degradation, the African has a truly moral nature. The universal practice of the *ordeal* is evidence that he is essentially moral; though at first sight it would seem rather to indicate moral imbecility. Sometimes a hen is set on eggs and the accused person is adjudged guilty or innocent according as the greater number of chickens hatched are male or female. This is a mode of trial for less serious offences. More commonly in case of witchcraft a mild poison is administered to the accused in a drink. Sometimes it only produces vomiting and does him no harm. But if he is seized with vertigo and staggers, he is adjudged guilty. The notorious Calabar bean is widely used as an ordeal poison. Frequently both the accused and the accuser are compelled to submit to the ordeal. In at least one African tribe, when one person charges another with certain



serious offenses they are both (accused and accuser) tied to stakes some distance apart, on the brink of the river in the neighborhood of crocodiles, and whichever of the two is seized first is adjudged guilty. The other is then set free. The ordeal, therefore, is a form of judicial trial in which supernatural aid is relied upon to take the place of evidence and to determine guilt or innocence. And what does it imply? It implies an irrepressible instinct that wrong-doing deserves punishment, and that somewhere at the heart of the universe there is a moral power that connects guilt and retribution. So the African, knowing of no



A CROWD OF AFRICANS WAITING FOR THE GOSPEL

righteous God to execute justice, attributes wrath to the dumb forces of nature; these, he conceives, are in league against the wrong-doer and will execute vengeance.

And even more clearly does the African prove his moral nature by the ceremonies which he has instituted for the relief of a sense of guilt. Blood is often used in these ceremonies; the fresh blood of fowls, or of sheep or goats. The people are seated on the ground, and the priest passing along pours the blood over their heads and shoulders. To most of them it is a mere ceremonial and removes the curse without reference to the heart. Such a scene often recalled the observation of George Adam Smith, that the essence of heathenism is not idolatry but ritualism. Many of them shrink from the blood, lowering their heads to keep it off their faces. But I recall an occasion when one poor woman, having confessed that she had killed her slave in anger and that she had since known no peace, welcomed the blood with eager upturned face and

eyes of infinite longing, in the spirit of that disciple who said: "Lord, not my feet only, but also my hands and my head."

But in nothing else does the African reveal his essentially moral nature more than in his immediate recognition and acceptance of the character of Jesus as the human ideal, although it is an ideal that traverses all his former conceptions, that antagonizes his dearest social customs and condemns that conduct which has been his very boast. Jesus is so immediately understood by the African that we are often asked whether Jesus was a black man. He recognizes the character of Jesus as the authoritative standard, even while he refuses to conform to it; and its authority is based wholly on his perception of its intrinsic superiority. He finds in Jesus the complete definition of his own conscience.

#### CHRIST, THE LIGHT OF THE AFRICAN

To this all but hopeless ruin of humanity Christ imparts a new conception of man, destined soon to become a governing principle and to create a new society; a new conception, first, of the dignity of man's nature, derived from his kinship with God; second, of the possibilities of his character, revealed in the character of Jesus himself; third, of the greatness of his destiny can only be described in the extreme language of rhapsody. It is not wonderful that this new conception of man should be morally transforming; that, for instance, it should impress even the African mind with the sanctity of human life.

Cannibalism disappears as soon as the Gospel becomes intelligible, and long before they accept it as individuals. A war arose between two villages on the Gaboon, in a community where the missionary had preached not more than a year, for the people had recently come from the far interior, where cannibalism was commonly practiced in war and was their boast. The town making the attack came on a very dark night, intending to set fire to the other town; which only required that the blaze be started in one place, the houses being so close that all must burn together. They were led by two young men whom I knew. While the rest of the party were hiding, these two, going forward, saturated the thatch roof of the first house with kerosene, and were striking a match, when the noise was heard by the man inside. He quietly arose, moving stealthily as a cat, opened the door, and discovered the two young men standing a few yards in front of him. He took deliberate aim and fired twice. One man fell dead instantly; the other, frightfully wounded, reached his friends, who put him in a canoe and took him back to his town, where he died a few days later. I have said that one of the two fell in the street. A few years before, they would eagerly have devoured the body, both as a feast, and as a fetish protection against the enemy. For cannibalism is a part of fetishism. The fetish belief still remained strong as ever, but they revolted from the practice;

and having cut the body in pieces and boiled it, they smeared the grease upon their foreheads and breasts, hoping that it would thus avail for their protection. But they did not taste it. In former times they would boast of eating an enemy; now, these same people are ashamed to confess it, and it is the most offensive charge that one town can make against another. Surely it is ideas, and not bullets, that rule the world. Cannibalism is being abolished, even as slavery has been abolished, and as war (we hope) will soon be abolished, at the instance of the same idea—the Christian estimate of the worth of a man.

A service among such people, who had not learned the etiquette of Christian worship, was seldom lacking in elements of sensationalism, or even in occurrences that were slightly shocking. In the middle of the sermon, a chief interrupting, says: "White man, won't you please stop preaching and sing again? and won't you dance with your singing? I don't like singing without dancing, and I don't like preaching at all."

But if ever I am tempted to yield to discouragement I think of such Christians as Sonia, and marvel at the results of a few years. Or, I think of Lucina, an Mpongwe woman. Lucina's husband, preferring a dissolute life of drunkenness and polygamy, left her with five young children, and very poor. But when he accepted a dowry for their daughter and sent a portion of it to Lucina, she sent it back to him saying that if he had sold their daughter for a price, her conscience would not allow her to share it with him.

I think of Ntyango, also an Mpongwe—of his Christlike gentleness, and his solicitude for those who had not heard the Gospel. Ntyango died about the time I went to Gaboon, and was buried in the mission graveyard. Some years afterwards the workmen were cutting grass in the graveyard. Among them was a Fang man of the interior named Biyoga, whom Ntyango had taught to read when he was a small boy. As Biyoga was cutting grass and occasionally spelling out the names on the tombstones he found Ntyango's name on one of them. Sacred memories stirred the heart of the wild Fang. The next day he came to me and told me that since the days, long ago, when he had known Ntyango he had never met another man like him. All the time since finding his name and while working beside his grave he had been thinking of him, recalling his kindness to the Fang, especially to the children, and his Christian teaching, and now he wished only to be the kind of man that Ntyango was.

Throughout the length and breadth of darkest Africa there are such men and such women—an ever-increasing multitude—who are daily offering the same prayer as Christians in all other lands: "Thy kingdom come!" And it has the same meaning to all. It is a prayer that the spirit of Christ—the spirit of love and self-sacrifice, the spirit of Calvary—may become infinitely dominant in the hearts of men.



A VIEW OF THE PANAMA CANAL ZONE AT BALBOA

The result of the United States Government physical sanitation and construction

# Religion on "The Zone"

## The Spiritual Needs in a Government Monopoly

BY REV. SIDNEY S. CONGER, BALBOA, PANAMA

*Some conception of the moral and spiritual needs of the Panama Canal Zone is given here by the pastor of the American Church. Christians of America are responsible for giving the Gospel to this isthmus.—EDITOR.*

THE Panama Canal Zone, or, as its inhabitants universally call it, "The Zone," is scarcely less remarkable as a community than it is geographically.

It is technically a part of the Republic of Panama, yet there is no part of the United States, not even the District of Columbia, which so completely belongs to our Federal Government as does "the Zone"; for every square foot of its land is held in title by the United States government, and no other title can be acquired by any individual or corporation.

It is a community of persons under one employment—that of the United States. The Navy, the Army, the Panama Canal, the Panama Railroad, all these are but departments of Uncle Sam's business. Furthermore, it is a community with but one concern: the great watery highway along whose banks it extends, from ocean to ocean. The soldier and the naval sailor are there to protect it. The officials and the clerical staff are there to administer it, to collect its dues, to pay its bills. The pilots, the railroad men, the machinists, the operators of the great coaling plants and dry docks, the ship-fitters, the boiler makers, the many other mechanics, are there to care for the vessels that use it; and the men of the locks and of the dredging division are there to keep it open. And the men of the municipal division, the building division, and the Quartermaster's department are there to look after the people who look after the Canal, while the same may be said of the doctors and nurses, dentists and ministers.

Again, our Zone community is unique in that it is a population transferred from its home environment and planted in another; not by a gradual emigration, but by one great political and economic stroke, carrying a language and institutions of its own into the midst of an alien land. For the language of the Zone is English, its unskilled laborers are British subjects, black or colored; its skilled laborers, its administrators and its protectors are American citizens.

The Zone, once more, is unique as a sort of State-Socialistic experiment under American supervision. Almost everything is done by the government. The individual cannot own land or houses. He cannot open a shop or rent rooms, though he may offer the free hospitality of



THE NEW AMERICAN BIBLE HOUSE ON THE "ZONE"

his home. His house, apartment, or bed in a room, are assigned him. He buys his supplies from the Commissary. If his electric light fails, he telephones the electrical division. If his door-key is lost, or his wife decides that she wants different furniture or a new house, he calls up the Quartermaster. Should his boy sprain his ankle, he applies to the official doctor at the Dispensary. Should he seek amusement, he finds it provided at the nearest club house. His meals, unless he keeps house, he secures at a hotel conducted by the administration. If he has an automobile, it must be kept in a government garage.

Almost the only thing the government does *not* provide for him is a church, and there is some provision even for that. The largest of the army posts have chaplains, and the two big hospitals at Ancon and at Colon Beach each have two—a Roman Catholic and an Episcopalian. In general, however, the Zone civilian is left to provide his own moral and religious environment as best he may.

The typical white Zone resident is American-born, young and vigorous, with open eye and mind, and a purpose of getting on in the world, equally keen at work or play, and with all the normal passions and appetites of youth. Especially does he need the Christian faith, because he is subjected not only to the ordinary temptations and dangers of his age but to many others as well.

First: He feels the relaxing influence of a humid tropical climate on his Northern physique, temperament and will.



THE BIBLE SOCIETY BOAT FOR THE PANAMA CANAL

Second: He lacks the conservative influences of home, of wide and long-established acquaintance and reputation, and of well-supported and well-known institutions, strengthened by sacred and tender associations. He generally expects to live only a brief time on the Zone, and cannot plan there a permanent home of his own.

Third: He lives in proximity to the Panamanian cities of Panama and Colon. These towns have stood at the half-way house of a great trade route since the discovery of the American Continent. Black, white, red and yellow races mingle in their streets and in their blood and their general moral tone is lax and low.

Their vice districts are large, conspicuous and appalling in the depth of their degradation. They offer to the young American, newly come from his home in the United States, all the fascination of the exotic, the unexpected, the different.

The home standards, if to him they have been mere conventions or external rules, will now seem to his suddenly expanded vision merely provincial. He rarely stops to ask himself how much these new, loose, free customs may have to do with the inferiority which characterizes the population. His strength must lie in standards, not of external application, but of his own heart and soul and mind—vital and fundamental convictions. Here is the pre-eminent need of the young Zone American, soldier, sailor, machinist or civil servant; man, woman or adolescent.

We believe that in Jesus Christ may be found exactly the strength,

the vision, the wisdom, needed as a preventive. And so Christian men and women on the Canal Zone set up for themselves a little more than three years ago a Union Church.

It is organized in a Collegiate form. One executive committee for the whole Zone supervises the work in all its general features, and local committees in each church direct local matters. There are four organized churches, with regular services every Sunday. There are six Sunday-schools. Two or three Sunday-schools at military posts which have no chaplains owe their foundation largely to Union Church effort; and Union Church energy helps to support evening song services with occasional addresses at these points. Three pastors are employed, who must be regularly ordained ministers in good standing in Evangelical churches. It is hoped soon to employ a fourth.

Services are held in various buildings, the use of which is granted by the Government. In most cases it is only a partial use, and in nearly all the housing is inadequate, inconvenient, or both. This is the great present difficulty of the organization.

The five school buildings now under construction on the Zone are estimated to cost \$550,000, ranging from \$200,000 at Balboa to \$43,000 at Gatun.

The Roman Catholics of the United States, with local assistance, have provided at Balboa a building consistent with these structures.

The Southern Baptists of the United States, the only Protestants to establish a denominational work for whites, have a neat concrete building at Balboa Heights.

But the very unity which makes the great Protestant organization of the Zone self-supporting, makes it impossible for the church to receive denominational funds. Its wage-earning and salaried people, without a single capitalist, cannot furnish the cash for buildings, and the work of the organization is consequently much hampered.

The white civilian population of the Zone is about ten thousand, divided as follows:

- (1) BALBOA, 3,400; (2) CRISTOBAL, 2,500; (3) ANCON, 1,800; (4) PEDRO MIGUEL and PARAISO, 1,400; (5) GATUN, 1,100.

The largest army posts have chaplains. An active mission for Spanish-speaking people is maintained in Panama proper by the Methodist Church, with an English service at the Sea Wall Church. There is a close co-operation between this work and that of the Union Church. The latter organization, which ministers to the needs of nine-tenths of the Protestant portion of the white civilians, is also aiding several missions, and at least three chaplainless army posts.

Christians in the United States should not leave out of their thought these brothers of ours on the new big outpost at the great ocean cross-roads of the Western Hemisphere.





ENTERTAINING SOME CHINESE STUDENTS IN AMERICA

## “Entertaining Angels Unawares”

### A Christmas with Chinese Maidens in America

**D**URING the year 1917 America has entertained many distinguished guests from Europe and the Orient. Picturesque and important embassies have honored us, emphasizing by their coming the new spirit of internationalism which is to usher in the era of peace and good-will. Many of our guests have come on important errands, not merely to exchange fraternal greetings, but the spirit manifested in the welcome to them cannot fail to have its effect in establishing friendship.

For many years there have been other groups of Orientals coming quietly and unannounced to our shores. They have not always been welcomed, as they should have been, owing to prejudice and to stupid legislation. And yet we trust that the Oriental students who have been coming for three decades to study in American colleges have not gone back without some appreciation of our interest and sympathy.

Still farther back in the nineteenth century is the tenderly beautiful story of Neesima, the lonely, friendless Japanese boy, who, without introduction, walked into the heart and home of the Boston merchant, Alpheus Hardy, and later took his name. Joseph Hardy Neesima gained much from his years of study in Amherst College and in Andover

Seminary. He gained far more from the personal friendship and family life of the Christian gentleman, Alpheus Hardy. The story of the great university founded in Japan shows the marvelous influence that Neesima exerted on the life of his nation, and we wonder if there did not come to his benefactor as great joy and blessing as to the lad he befriended.

With the advent of larger groups of Oriental students in American colleges, there is danger that they may, because of their very numbers, have fewer opportunities for intimate and friendly relations with the people of America. There are clubs and conferences and a natural grouping together of Oriental students, with a lessening of their need for the hospitality of American homes. We are losing delightful opportunities for friendships and we cannot afford to miss the possibilities of a clear understanding of these neighbors of ours. They are our allies, who are fighting the fight for democracy with us, and they may become our allies in freeing the world for the great Liberator of souls of men.

That wise statesman with imagination, John Hay, applied the Golden Rule to international relations. He conceived of generous and fair treatment and a basis of friendliness as of greater value than an unwilling indemnity wrested from a defeated foe. He refused to take advantage of China's misfortune and influenced our nation to return the indemnity fund paid us after the Boxer rebellion. China, with imagination and idealism equal to that of Mr. Hay, applied this fund to a cementing of the friendship by sending groups of students to America for their education. She also built the great Indemnity College near Peking, where American professors and teachers interpret science, literature and western thought. Unfortunately, we have not always appreciated the opportunities China has given us to meet her representative young men and some have gone back to say, "I was in America for a term of years. I never was invited into a Christian home or welcomed to a Christian church."

With the coming of the first group of Chinese girls under the Indemnity Fund, the Young Women's Christian Association prepared the way by the appointment of a special secretary, Miss Margaret Burton, to act as friend and adviser for Oriental women students. Miss Burton has established most cordial relations with them. They love her and confide in her. She has also introduced them to homes where they have been welcomed during their holidays.

Of the ten girls of the first group, who came from China in the year 1914, all were Christians, and all but one had graduated from schools founded by American missionaries. Those who know those two fine schools, MacTyere, in Shanghai, and Laura Haygood, in Soochow, are not surprised that in the competitive examinations for all China, most of the successful candidates were sent up from these two institutions of the Southern Methodist Board. The girls came to America under the care

of Dr. Wong, a representative of the Government of China stationed in Washington. They are required to spend a year in certain of our best preparatory schools before entering college.

One New England home was honored with the presence of six of this group during their first Christmas holidays, and will never lose the delightful memories of acquaintance with them. As they met their unknown hostess on Beacon Hill, Christmas eve, 1914, they were overjoyed to see again school friends from whom they had been separated on their arrival in America. The community Christmas tree on Boston Common first attracted their attention, and they were fascinated with gay shop windows and displays of decorations and gifts. There was only just time for dinner at the Club when the bells of the Church of the Advent rang out for the glorious Christmas music. After the service came the carols on Beacon Hill, for on Christmas eve Boston becomes a country village again in the renewal of its beautiful old customs. Then Christmas eve must see our Chinese friends on the train and out into the country where they were to spend a real New England Christmas. The snow was falling on the pines and the bells were striking midnight as they came into the fire-light of home, the first home in America that these girls had seen. They found six scarlet stockings hung by the chimney and sprays of mistletoe over the doors, and then, still chattering eagerly in English and Chinese, six tired, happy maidens were tucked into bed. The stockings were filled, and not until one o'clock was the entire household at rest. In the early dawn they were awakened by exquisite music. Angelic voices seemed to unite in wonderful harmony.

"Joy to the World, the Lord has Come,  
Let Earth prepare Him room,"

sang these angels in Chinese, and then after a pause came that exquisite hymn, "Silent Night, Holy Night."

As the last verse died away each heart echoed the line, truly, "Jesus, our Saviour is here." Christmas had dawned in a new and beautiful fashion. The music ceased, the angels fled back for another nap before breakfast, but some of us could not sleep for joy that the Lord had come and had spoken in that American home through these Christian girls of China. Later there was a Christmas tree and more singing, and a New England Christmas dinner.

The days slipped by with holiday festivities and many invitations. Some of the girls had unusual tastes, and when they were given their choice of entertainment, one eagerly suggested a visit to the "Imbecile school," explaining to the bewildered hostess: "You know there is the most wonderful school for the feeble-minded near Boston. We are so anxious to learn their method, for we have no such school in all China and there are so many of those helpless little children." Two were eager to see the schools for the blind, the deaf, and still another with medical aspirations could not restrain her joy over a promised X-ray demonstration in a Boston hospital.

These girls, guests at the table of our nation, are thinking not of how they are to serve themselves, but of what they may carry back to the hungry and needy in China. They are studying medicine, dentistry, social service, music, physical culture and domestic science. Many are preparing to be teachers, others are hoping to develop a Christian literature in China, and all are intensely interested in the novel features of our American homes and social life.

We confess that we had wondered a little whether a ten days' visit might not be a strain. It might have been with strenuous American college girls, but such were the charm and gentleness of these Chinese visitors that we have been delighted to repeat the experience.

At a house party last summer the ten girls in the accompanying picture made a real "Rosebud garden of girls," and the China rose, sweet and old-fashioned, need not fear comparison with the American Beauty. We earnestly hope our Chinese guests will not make the mistake of imitating what is least desirable in American dress and customs. They are not only witty and well mannered, but are most attractive in their dainty modest Chinese dress. Their Christianity is real and apparent. They won all hearts, and kind neighbors were eager to assist in entertaining them. To each of the ten Chinese mothers went across the sea the photograph of their daughters in the garden, with a letter from a mother whose own daughter is in a far country and who knows that God made all mothers' hearts from the same pattern. Should not the Christian mothers in America be true allies to those mothers of the East who have so bravely sent their daughters to our care?

Long ago "Wise Men from the East" followed the star until "it came and stood over the place where the young child lay." There were angels and shepherds and a Heavenly song, that first Christmas night in Bethlehem. The star moves westward now, and these from the East seeking wisdom have followed it over the sea into this strange new country. May they not fail to find among us a loving welcome, doors wide open, and in our homes the Child, the Mother and the light of the Christmas star.

#### A SEQUEL FROM A CHINESE MOTHER

TO THE SISTER WHO LOVES MY DAUGHTER AND ME:

*I am going to write you a few lines. I thank you very much indeed for your kindness towards my child and me. Although we are of a different nationality, yet we are all sisters through Jesus Christ who died for us, thus making the people of the whole world His sisters and brothers.*

*Although I cannot see you face to face, yet I have been thinking of you very often. To me prayer IS a means of communication with faraway friends through God. May God bless you.*

*You asked me why I was willing to let my daughter go so far away from home. It is opportunity. I could never support her if she had not taken and passed the government examinations. Then there is our Heavenly Father who will guide her, no matter where she is. You were brave, too, to have let your daughter go so far. We, as mothers, have the same comfort in trusting our Lord for our daughters. . . .*

*Sincerely yours,*

MRS. LI CHEUNG.

# Among the Jews of Lithuania

BY THE REV. ISAAC LEVINSON, F.R.G.S., LONDON

**L**ITHUANIA lies on the shores of the Baltic Sea, and comprises several of the western provinces of Russia and of the northeastern parts of Poland and Russia. It originally embraced only the "way-wode ships" of Wilna and Troki, but in its palmy days during the 13th and 14th centuries it extended its borders until it stretched from the Baltic to the Black Sea. In the 16th century its territory to the south and southeast became more restricted, but it formed a compact State which included Polotski, Moghilef, Minsk, Grodno, Kovno, Wilna and Brest, and stretched as far south as Chernigov.

Originally, a grand duchy, its dukes were frequently kings of Poland, so that Lithuania was more or less closely identified with Polish politics, until in 1659 the duchy was merged in the Kingdom of Poland. The third partition of that Kingdom, in 1705, brought Lithuania under the dominion of the Russian Empire, where it has remained until today. The Lithuanians, who number about three millions, are an agricultural people, the trade in the towns being generally carried on by Jews, Germans and Poles.

Little is known of the origin of Lithuania's large Jewish population. There is evidence that two distinct streams of immigration were responsible for it, the earlier apparently coming from the East, while the later, originating in the 12th century, was largely the result of the persecution which the Jews of Germany had undergone at the hands of the crusaders.

During a considerable part of their history the Jews of Lithuania enjoyed a large measure of prosperity, and in religious freedom fared far better than their Polish and German co-religionists. Many of their Grand Dukes were wise and tolerant. One of them, Alexander, called Witold, granted them in 1388 a charter, whose provisions are instinct with the spirit of liberty. We may cite from the 37 sections of the charter as given in the Jewish Encyclopedia one or two which may be fairly regarded as representative.

One section permitted them to buy and sell on the same footing as Christians. Another provision, to which special interest attaches in view of the hideous "blood accusation" so often brought against the Jews, is as follows:

"Since the papal bulls show that Jews are forbidden by their own law to use human blood or any blood whatever, it is forbidden to accuse Jews of using human blood. But in the case of a Jew accused of the murder of a Christian child, such accusation must be proved by three Christians and three Jews. If the Christian accuser is unable to prove his accusation, he shall be subjected to the same punishment as would have been inflicted on the accused had his guilt been proven."

The lot of the Jews of Lithuania was not always as happy as when they lived under the beneficent rule of Witold. Little more than a century after—in 1495—an order was promulgated for their general expulsion from the country, an order which did not long remain in force, for in 1503 they were permitted to return. So the fortunes of Lithuanian Jewry varied, until coming into union with Poland they shared the experience of the Jews of that land. For the most part their history, since then, has been written in blood and tears.

Lithuania has ever been a stronghold of Jewish orthodoxy. The “reform” movement has never been encouraged there; but the Cabala, with its mysticism, its magic, and its superstition, has taken deep root in the land. This strange philosophy may and does exist in union with Talmudic Judaism. Formerly every Lithuanian Jew “was compelled by the communal elders to train his children in Talmudic lore, and the Talmud and its endless commentaries became the sole source of information and instruction.” It is still the one great authority: colleges abound for the teaching of its doctrines; its rabbis are of the “straitest sect”; and the great mass of the people are still driven in their sorrows “to seek consolation in the dry formalism of Talmudic precepts.”

It is among this population, with its sore need of the Gospel, that the work of the British Jews’ Society is carried on. Its headquarters are at Wilna, the capital of the district of that name, which in Hebrew literature is described as the Lithuanian Jerusalem. In normal times it has a population of about 100,000, of whom fully a third are Jews; but in the early days of the war the Jewish population was enormously increased by the influx of thousands of refugees.

Special interest attaches to the establishment of the British Society’s Mission in this city. About 1884 the missionary in Warsaw took an itinerant journey through Lithuania, and was greatly impressed by his favorable reception in many populous Jewish communities, and by the readiness with which Jews accepted the copies of the New Testament which he offered them. Many of them had never before even heard of such a book, and they read it with eagerness. Returning to Warsaw the Missionary had evidence that the seed of the Word had borne fruit. One Jew, Ginsberg by name, wrote: “The reading of the New Testament you kindly granted me has awakened within me a new spirit. I am ready to suffer for Christ’s sake.” Others wrote in a similar vein and expressed the desire that a Mission be opened in the city.

Among those who thus received blessing from the study of the New Testament were three young men in one of the rabbinical academies. One knew that I was in England and had become a Christian, and I suspect that he had been in the habit of accompanying his use of my name with a few pious curses! Now, however, he began to bless, and wrote to express the earnest desire that we might send a missionary to Wilna. This seemed impossible, but the way was providentially opened when a friend,

who heard of the open door, generously undertook to contribute \$500 a year towards the cost of this mission. At the same time a Hebrew Christian, formerly a rabbinical student in Wilna, came to London and earnestly desired to labor among his brethren. Thus we were led both to the means and to the man for the new mission station.

The work extended in the course of time to Kovno, and both there and at Wilna great blessing attended the work of the missionaries. Converts of these missions are today preaching the Gospel in many parts of the world.

It may safely be stated that fully eighty per cent. of the Jewish population of Wilna do not know in the evening where they will obtain food the next morning. The services of a Christian doctor are naturally greatly appreciated by such a population; and Dr. P. Frohwein, who has been laboring there for many years, has won the affection of multitudes. In some cases whole families have been brought to Christ through his instrumentality.

There is an urgent call for a forward movement in Lithuania, where are many towns with huge Jewish populations that have no missionary. Unutterable sorrow has visited the Jews of this region in common with the Jews of other lands, where war drives its cruel ploughshare through homes and hearts. Be it ours to carry the sweet consolations of the Gospel of Christ to those who are now suffering this latest phase of the age-long martyrdom of their race, and to witness to them of One Who alone can bind up the broken of heart and heal their deep, incurable hurt.

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## Devil Worship in Guatemala

BY PAUL BURGESS, QUEZALTENANGO, GUATEMALA

Missionary of the Presbyterian Church, U. S. A.

**W**E have just had a terrible experience. A few nights ago three of our finest young men, two of them members of our congregation in this city, took advantage of the beautiful moonlight to scale the volcano, Santa Maria, at whose foot our city lies. With them went two Indian servants. They reached the top of the volcano without mishap and, tired out by the climb, lay down to sleep in a cave near the summit, expecting to awaken in time to see the glorious sunrise view which this mountain affords and to return to their homes in time for dinner. They thought they were alone on the summit, but no sooner were they well asleep than a company of Indian witch-doctors came up behind them, having seen them pass farther down the mountain. They came armed with guns, axes and machettes, and before their five victims were well awake had murdered them all. Their bodies were then thrown into the crater of the volcano as an offering to the spirit

which dwells there. The bodies were extricated from the crater with great difficulty two days later and brought here for burial. About thirty suspects are held in the jail, and it is probable that several of them will be shot very shortly. We had long known that the witch-doctors threw babies into the volcano as an offering to the spirit. It was also known that a young Indian had recently taken his half sister up the mountain, a girl of about ten years, and returned without her. When tortured to confess what had become of her, his only answer had been that "the spirit had swallowed her." But these things were happening among the Indians themselves, and we did not take much notice. Now that three of the finest young men of our city have perished, two of them foreigners, we are aroused and many are for rounding all the witch-doctors up and killing them off in one grand hecatomb.

But there is a more excellent way. Let me illustrate this with a personal experience. Across the river from Santa Maria is another volcano, the Semalá, which is also used by the witch-doctors as a sanctuary to worship the sun and the spirit of the volcano. About its foot, as about the foot of Santa Maria, live a lot of Indians, mostly witch-doctors who make a living from their black arts. But the good news of the Gospel reached these latter, and two families of the witch-doctors believed it and threw all their paraphernalia into the river and began to pray to God instead of the devil and seek to do His will. Last February Mrs. Burgess and I with our three children spent our vacation living in the woods with these same witch-doctors far from the strong arm of the law, with no weapon but love to defend ourselves. The non-believing Indians were at first suspicious of us, but we went to visit them, held service in the woods for them to which some of them came, and sought to explain the love of God in Christ as best we could. At first we could get no milk from them and had to send a servant on a sixteen-mile tramp to get it every day. After we had been there a couple of weeks, however, these same Indians came and offered us a cow which should be ours as long as we needed it. When we came to leave, three Indian men who had formerly had only hate and suspicion for the Pale-face came up to tell us good-bye, put their arms about us, and called us "brother."

The poor Indian has been oppressed and kept in ignorance, exploited and denied justice for past 400 years. It is a wonder that the tragedy of Santa Maria is not enacted much oftener than it is. It is the blind revolt of beings who have been denied justice and who nevertheless long for more life and fuller even as you and I.

Yes, the Gospel does make a difference! It does not convert every one, but I am sure that if the Church at home had been true to its light, and if we here on the field had not been so busy with the many things which are not always "that better part," this awful murder would never have occurred. God help us to be truer to our work. Amen.





A NAVAJO WOMAN WEAVING A BLANKET

## Conditions Among the Navajo Indians

BY REV. HOWARD A. CLARK, FORT DEFIANCE, ARIZONA

*(A Statement approved by the Presbytery of Northern Arizona)*

**T**HE Navajo people, though the real Americans, present conditions similar to those that we find in Asia or Africa. Here are ancient customs; a strange language; a religion as ignorant of God as the religion of China, India or Africa. Here are worshippers of the Sun God like the ancient Phœnicians, or the modern Fire Worshippers of Mesopotamia. Here men have as many wives as the Mohammedans. Here are sorcerers who profess to drive out evil spirits, like the exorcists of Korea. Here men and women and little children are as fearful of a dead body as the pagans of East Africa who contended with the faithful Susi over the body of Livingstone. Prayers are offered to the sun, the dawn, the earth, the mountains, the wind, and even to bears and reptiles. Sad to relate, in some parts of this field priests of Rome are seeking to add to this list a great number of "saints," good and bad.

While the Navajo is religious, there is nothing in his religion that leads a soul nearer to God, and nothing that will help him in his fight against evil. On the other hand, there is much that will lead him deeper into sin. The medicine man is the religious leader of the tribe; but in many cases he is neither a spiritual man nor a moral man. In fact, some of the most religious are at the same time the most immoral. The Navajo separates his religious life from his moral life as easily as a Turk separates himself from his wife.

The Navajos are a great and growing tribe. In 1870 they numbered 7,000. Today there are 32,500 and they are increasing at the rate of five per cent. each year. Their reservation cannot contain them, so they have overflowed and about one-third of the tribe are living on the public domain. The country they occupy in northern Arizona and northwestern New Mexico is nearly three hundred miles in extent from east to west and more than one hundred miles from north to south.



A NAVAJO BABY IN HER CRADLE

Their hogans are found all the way from Albuquerque to the rim of the Grand Canyon. Much of the western portion of this region is an almost barren waste, while the eastern section is mountainous. Over this vast territory thirty-two thousand men, women and children, with flocks of sheep and goats, wander about the country, having no certain dwelling place. Their homes, made of logs and mud, are built in the shape of an Eskimo hut and are nearly void of furnishings. A door-way, two feet wide by four feet high, always faces the east in honor of the sun. A blanket is hung in place of a door, and a hole in the roof lets out the smoke and lets in the light. The fire built on the dirt floor in the center of the hogan is used both for heating and for cooking. The family sits

on the floor, eats on the floor and sleeps on the floor. There are no chairs, no tables with cloth and napkin, and no spring beds. The Navajos have few home comforts; yet are sometimes well to do in flocks and herds. Though poor as a race, they are and always have been a self-supporting and self-respecting people. They receive no allowances from Washington, though their children are being educated at the expense of the Government. With plenty of good mutton, bread and coffee the Navajo does not go hungry. His dress is simple. The garb of the

women is more modest than that of many white girls and women seen on the streets of American towns and cities. It is a blessing that the white man's civilization has not been adopted in every respect.

Of the 32,000 Navajos, possibly 3,000 can read and write—though this estimate may be too high. It includes the boys and girls now attending school, of whom there are 2,000 out of a population of 11,000 children. This gives us 9,000 children of the Navajos growing up without a school education.

The needs of this people are great. How shall we meet them? We must ever keep in mind the words of Christ, "Cleanse first the inside of the cup and the platter, that the outside thereof may become clean also." How useless and foolish to cleanse the outside of the Navajo people and leave the inside full of filth and wickedness! It is quite clear that the one outstanding need of the Navajo is the Gospel of our Lord and Saviour Jesus Christ. And we feel it to be the duty of every worker, whether in camp, school or hospital, to preach the Word.

Many years ago, those in charge of the department of Indian Affairs at Washington seemed to realize the uselessness of giving an education without a Saviour. Accordingly, two hours a week were set apart in every Indian school for religious instruction. In addition to these two hours the children were sent to the Sunday-school and the church service of the denomination instructing them. This has afforded a splendid opportunity for bringing the Gospel to this people, and especially of presenting the great truths of sin and salvation to the rising generation. All of our Navajo schools are now receiving religious instruction, the work being done by the Presbyterian and Christian Reformed churches. The Roman Catholics carry on their work at some points:

<i>School</i>	<i>Support</i>	<i>Enrollment</i>	<i>Religious Instruction</i>
Tuba, Ariz.	Government	175	Presbyterian
Kayenta, Ariz.	"	30	"
Leupp, Ariz.	"	100	"
Corn Fields, Ariz.	"	30	"
Ship Rocks, N. M.	"	150	"
Two Grey Hills, N. M.	"	75	Christian Reformed
Crown Point, N. M.	"	120	" "
Luka Chuka, Ariz.	"	30	Roman Catholic
Chin Lee, Ariz.	"	200	Presby. and R. C.
Ft. Defiance, Ariz.	"	400	" "
Tohatchi, N. M.	"	175	Chr. Ref. and R. C.
Rehoboth, N. M.	Mission	76	Christian Reformed
Tolchaco, Ariz.	"	26	Presbyterian
Ganado, Ariz.	"	40	"
Farmington, N. M.	"	60	Methodist
St. Michaels, Ariz.	"	150	Roman Catholic

The Christian Reformed Church has a well equipped hospital at Rehoboth, New Mexico, and is doing good work for our Navajo people. The Presbyterian Church has a hospital at Ganado, and another to be built in the near future on the San Juan River. The National Indian Association has a hospital at Indian Wells and the Presbyterian Church has a mission there working in conjunction with it. The Baptist Church



THE HOME OF A NAVAJO CHRISTIAN AT TOLCHACO, ARIZONA

is doing mission work for the Navajos about Keams Canyon, though their principal work is with the Hopi Indians some fifteen miles away. At Tuba, Ariz., the Gospel Union of Kansas City is conducting a mission that was one of the first to be established among the Navajos. The Presbyterians are also conducting a mission at Carriso, Ariz.; and at Ft. Defiance the Episcopal Church sustains an excellent hospital for diseases of the eye, ear and throat. Totaling the mission work, it is as follows: Baptists, one mission station; Methodist Episcopal, one mission school; Protestant Episcopal, one mission hospital; Gospel Union, one mission station; Christian Reformed, one hospital, one school and four mission stations; Presbyterian, two schools, two hospitals and eleven mission stations; Roman Catholic, one school and five mission stations.

A beautiful spirit of harmony exists between the workers of the different denominations doing work among the Navajos. A few years ago the Reservation was divided in such a way that each denomination was made responsible for a certain territory. The plan has worked admirably and today there is no sign of any friction. Protestant Christianity presents a solid front as it fights under the banner of the Lord Jesus Christ, our Lord. This sympathy and harmony have been brought about largely by the Southwest Bible and Missionary Conference which meets near Flagstaff, Arizona, every August. For ten summers the missionaries of all the denominations working among the Indians of the Southwest have gathered here for Bible study, prayer and conference.

These meetings have been a great blessing to the missionaries, and now the native converts meet with us. Here the native Christians come in contact with Christians from other tribes, with missionaries from other fields, and with such Bible teachers as Dr. R. A. Torrey, of the Los Angeles Bible Institute, A. C. Gaebelein, editor of *Our Hope*, and others. The conference has grown to an attendance of about one hundred and fifty.

The past summer there was inaugurated a camp-meeting campaign, in which the missionaries and their interpreters come together at a given point and spend five or six days working in the Indian camps. The evening services are made attractive by stereopticon pictures of New Testament scenes. The response of the Navajos is very encouraging and promises good things for the future.

Large portions of the Bible have been translated into this language and are being printed by the American Bible Society. Native helpers are being taught to read it, and the boys and girls in government and mission schools are being instructed so that they may read it to their own people. The erroneous belief of the Navajos that Christianity is the white man's religion and the Bible the white man's book is doing much to hinder the work; but every effort is being made to correct this false view and to fill boys and girls with a desire to read this Word of God and explain it to their own people. This should be one of the most powerful means of training the Navajos. Five years hence scores of young men and women will be able to read God's Word in their own language to the people now sitting in darkness.

Unfortunately, much of the work of the Roman Catholic Church among the Navajos is political and ceremonial. The influence of the head men is sought, with promises of worldly advantage, in order that through them the tribe may be won. While a number of these leaders have been won to Rome, they are still very ignorant and pagan in their worship and life. The head men call the councils in which decisions are made affecting the welfare of the tribe. At a council held a year ago, a vote was taken to expel the Protestant workers from the field. In spite



A MISSIONARY VISITING A NAVAJO SUMMER SETTLEMENT

of this fact, we rejoice to know that the Navajos as a tribe are more friendly toward Protestantism than toward Catholicism.

The Church of Rome does not oppose Sunday games and the round dance. The Protestant missionaries passed the following resolution recently by unanimous vote: "That it is the expressed feeling of the missionary body of the Southwest Bible and Missionary Conference in session at Cliffs, Arizona, August 10-20, 1916, that the card game, the social dance, and the Sunday amusements should be discouraged as being detrimental to the spiritual growth of the children in our Indian Government schools." At some of our Government schools a boy must either engage in Sunday games or forfeit his place on the school team; and the girls and boys are offered no form of amusement on social evenings other than the round dance.

Men are needed for this work among the Navajos—men well-equipped and filled with the Spirit of God. Money is needed for a rapidly growing work that is yet in its beginning. But above all, there is need for a native ministry. One young native evangelist is now in the work, and others are in training. But the training off the reservation does not quite fill the need, as they will come back knowing the English Bible fairly well, but unable to use the Navajo Bible, which must be their chief strength. All the missionaries see the great need of a training school centrally located on the Navajo reservation, if there is to be hope for the speedy evangelization of this great tribe. Many students that return from non-reservation schools, with high hopes and with a desire to help their own people, are unable to fulfil their ambitions and rapidly sink to a life that is little above the lives of those who have never had the advantages of school.

Here is a great opportunity among these 32,000 unsaved Indians of this great tribe in Navajo land.



NAVAJO INDIAN SCHOOL BOYS AT PLAY, LUEPP, ARIZONA



THE WORK OF THE DOMS—OR THIEF CASTE  
Burning Corpses on the Ganges Ghats

## The Thieves of Benares

BY REV. C. PHILLIPS CAPE, BENARES, INDIA

Missionary of the Wesleyan Methodist Mission, 1898

**T**HE Doms are a criminal tribe, numbering about eleven hundred people in the Benares District. Probably ninety per cent. of the adult males have been in prison. They are thieves by profession and one of their sayings is: "The Dom's boy is highly intelligent, he steals wherever he goes." They steal the garments of the pilgrims who bathe in the Ganges; they snatch nose-rings from the women in the fairs; they loot the merchant's house, and take his brass pots, his rupees and notes; they will even plunge into the river to strip a corpse of its raiment and bracelets. The children are taught to steal by their mothers, who are themselves experts in thievery.

These people spend much of their time in begging and fill their spare moments with basket making and in corpse burning. The village Dom burns the Hindu dead which are brought to the Ganges for cremation; the city Dom works as a scavenger for the municipality.

The Dom is filthy in appearance and habits. He will not eat monkeys or lizards but does not refuse a horse that has died of disease, though he may have to dispute its possession with jackals and vultures.

If the Dom has money he will gamble or drink himself drunk. Then he will quarrel and fight and go to prison, unless he can persuade the policeman to be merciful. As the policeman's pay is only two dollars and fifty cents a month, he does not always despise the Dom when he brings gifts.

The Dom is outside the pale of Hinduism, being regarded as an outcast by people who themselves are excluded from the temples, the sacraments, and the Shastras. The Dom is at the bottom of the social scale; though he himself is willing to accord that distinction to the washermen. As his touch is pollution, a dozen Doms would clear the streets of Benares quicker than a British regiment. The Dom is to the Hindu what the pig is to the Moslem.



A VILLAGE DOM AT HOME

Such are the people we have been trying to help for the past ten years. A Dom who had been with the British expedition to Tibet, found on his return to Benares, that he was entitled to a medal and some money. He was only a sweeper, but because he had shared in the dangers and privations of the campaign, he received a medal, bearing the image of the King-Emperor. Besides the medal he had the money, which he wished to keep for his own use. So he went to an Indian pastor, who had for years preached outside his hut, and told him he wanted to be a Christian. He was quite frank: if he remained a Dom, the police would take his money; if he became a Christian, he might gain deliverance from the police. He hoped the missionary would help him. We talked to him

of the tyranny of the Devil; and after instruction, we received him into the Church. That was the beginning of the movement which has resulted in over 600 Doms becoming Christians and receiving baptism.

In order to reform them, we preach the Gospel to them and tell them of God's love. It is difficult for them to understand because all the superior persons they have ever known have hated and despised them. Our kindness is, however, making it possible for them to believe in the love of God.



The Doms are so poor and improvident that they quickly become the prey of the money-lender, who will let them have a loan of 16 annas if they will pay four annas every month for the accommodation. We therefore assist them with small sums of money at a low rate of interest.

We visit them in prison and remind them of God's affection. Only God can tell the good that has come to Moslem and Hindu jailers who have witnessed the missionary's concern for the criminal outcast. We



PREACHING TO THE VILLAGE DOMS OF BENARES

meet them at the prison gate. In the old days they went straight from prison to the drink-shop to be entertained by their friends and to be sprinkled with the drink to cleanse them from the defilement of the prison. Now they come at once to the Mission Compound where they have tea instead of *sharab* and get the latest news of all their friends.

Through the kindness of the municipal officials we are able to find them honest employment as city scavengers. The police have preyed on the Dom for generations. If we find that our Doms are being harried by the police we intervene. Fortunately the British magistrates are with us. Then we teach the people hymns and the catechism. The adults learn a little with extreme difficulty. They should have been captured half a century ago. Fifty years of poverty, oppression and crime are not friendly to the divine in man. But still traces of their origin can be found. When we see a Dom woman hugging to her breast for many



THE CITY DOMS—THE HOUSE OF THE HEAD MAN

days a baby dreadfully smitten with small-pox, covering it inside her one garment to protect it from the light, we know that these people who have so much to learn have something that they can teach. A Dom woman is a better mother than many a London or New York lady.

We have opened schools for the children, but as they can earn money by sweeping the streets, begging or making baskets, the attendance of the child at school is a real loss to the parent, who is too shortsighted to realize the compensation that the future will bring. Sometimes we have to make good this loss to the parents if we would save the children.

We attend their public dinners, and as these last for twelve hours, from seven in the evening to seven in the morning, and are often given in very dirty quarters, our attendance is more of a duty than a joy. By attending these dinners we see that no strong drink is consumed; we prohibit indecent dancing and acting; we assist the police in preserving order, and their own honor; we entertain the Doms with a few fireworks and gramophone selections; we encourage the children to sing Christian hymns; and we see them all off to their work in the morning.

We help them in sickness. There are no hospitals in the villages, and the native doctors are often both knaves and fools. The city Doms are generally unwilling to attend the free Government hospitals, as the

apothecary, they say, will not give them good medicine without a fee. We have to deal with these people as we find them and when they refuse to visit the hospitals, we must serve them as best we can.

The Doms' belief in wizardcraft is being dispelled by our showing them that for a pain in the head, or elsewhere, better than all the incantations of the wizard, is a dose of castor oil. I was compelled to open an abscess one day on the back of one of our Doms. I found that simple operation was the nearest way to the mān's heart. "Sir," he said: "I will serve you whenever I can, I will serve you to the end!" He is the official hangman.

These people suffer greatly from malarial fever, and we help them by administering quinine which we receive from the Health Officer and other friends. It is interesting that the drug is on sale at all the post-offices in British India, wrapped in packets containing directions for its use. It is recognized by the Government that in many villages every man must be his own physician. In such places anyone with a little knowledge of medicine and a little common sense, can be of much help to the sick.

The Government of India has tried to reform the Doms and has failed, because it had to depend upon unsuitable subordinates. We, with the Salvation Army, are succeeding because we have reliable, sympa-



THE VILLAGE DOMS COMPLAIN THAT THEIR ROOF LEAKS

thetic and enthusiastic Indian colleagues. Then we have Indian Christian evangelists living close to these people and helping them whenever possible.

One of our workers is an ex-Brahmin. To see this man sitting by the bedside of a sick Dom, giving him milk and medicine and teaching him the Sacred Law, is to see a miracle of the Living Christ.

#### THE RESULT

These people are not yet saints, but now they can become saints. Hinduism gave them no chance: we give them a chance. Once they were hopeless, now they know of a way to rise. Gradually they will be able to understand "the Christian view of life, the Christian standard of values, their divine sonship and their heavenly citizenship." Some of them still fight, still drink, still steal, still have recourse to the wizards. But those of us who have known the work from the beginning, can register a marked improvement. Some of the children can read and write: they know their catechism and sing Christian hymns. The drink-shopkeepers complain that our work is interfering with their trade. The indecent dancing has utterly ceased. Saturnalia may still be found in India, but no longer at the dinner of our Doms.

The District Magistrate reports that, as the result of our efforts, there has been "a marked diminution in the criminal habits" of the Benares Doms. The health officer of the municipality, a Brahmin trained in England, reports that our Doms, who are his servants, do their sweeping much better now than in the old days.

The wizards are losing ground. The ghosts of a leper, a madman and a British soldier have lost their terrors for our people.

Our mission to the outcastes is a highly valuable object-lesson to the caste Hindu and Moslems of India. Their Shastras condemn us, but their human hearts approve. These people have been so dreadfully handicapped in the days that have gone, that they will only be fit for menial service for many years to come. But we read with pleasure that two of our evangelists and three theological students are ex-Doms. Not long ago we were taking the body of a Christian Dom through the city of Shiva, to the place of cremation. As our people carried the corpse through the city, they cried, "Victory to Jesus: Jesus is true." Some priests turned and said, "Cry 'Victory to Ram, Ram is true'." They were asked, "But what has Ram done for the Doms, that they should take his name?"

What has Hinduism done for the 60,000,000 outcastes of India? It has despised, despoiled and degraded them. And what has Jesus done? He has shown himself their dying, their undying friend. Through the homage of outcastes and of sinners, Jesus shall reign in India.

# The Problem of the Aliens in America\*

REV. JAMES I. VANCE, D. D., NASHVILLE, TENNESSEE

CLOSING the gate to the alien is really no solution of our immigration problem. The alien is already here. Besides, is it a Christian solution? "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

America cannot, if it would, be a hermit nation. The day is past for any people to bar themselves off from the rest of mankind. In these days of wireless telegraphy and aerial navigation and universal language, the pulse-beat of the race kin cannot be ignored. There are no longer any desert solitudes. The races have become the people.

The problem can be solved only by the Gospel of Christ. We are not afraid of any shiplot of foreigners who come to us loyal to the Cross of Christ. They cannot come too soon or too often. We welcome them. But what if they are not Christians? What if they are only nominal Christians? Is it not evident that our salvation as a nation depends upon our making them Christians? There is a stronger bond than love of country. It is love of Christ. And when men find Christ, they are one, though they come from the ends of the earth.

Therefore, this question is a great missionary problem. It rises up before us. It is imperative. In what is no doubt a providence, God has brought the ends of the earth to us. We were slow in taking the Gospel to them. The Saviour seems now to be saying: "I have waited long, but my people are slow to go. After nineteen hundred years, two-thirds of the world are without the Gospel. I will bring the nations to my people." They are here at our doors. It is a glorious missionary opportunity.

The success or failure of foreign missions is going to be settled here at home. If we cannot Christianize the heathen in

a Christian country, we will never do it in a heathen country. God has driven us into a corner, and is saying to the Church: "Now do your duty or die!" There never was a greater opportunity than that which now confronts Protestant Christianity in America to evangelize the alien. And the alien is convertible. He can be Christianized. Christ is not only "the power of God unto salvation" to Sons of the American Revolution, to Colonial Dames, to Daughters of the Confederacy, to members of the Grand Army of the Republic, but to the Italian in the ditch, to the Hungarian in the coal mines, to the Pole in the packing-house, to the Jew from the steppes of Russia, to the Hindu from the filth of India. The tide of immigration rolls in, carrying on its crest a matchless opportunity to the Christian Church.

Are we meeting it? What does the immigrant think of our Christianity? Does it impress him? Does he believe that we believe it? Do we give him Christian treatment? Not always. A Ruthenian priest says: "My people do not live in America. They live underneath America. America goes on over their heads. My people do not love America. Why should they, from what they see of it?" The wretchedness of many of these aliens in a strange land is enough to move to pity the sternest of that guild whose shibboleth is: "America for the Americans!"

Only Christianity can solve the problem, but it will take a new brand of Christianity, not this formal, faint-hearted, self-indulgent, dress-parade Christianity, but one that can stand bad smells and foul sights, and go down to the gates of hell to save a lost soul, that has enough of Christ in it to love iniquity into goodness, and hostility into brotherhood!

\* From an address delivered in New Orleans, La., March 13, 1917.

# BEST METHODS



CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, NEW YORK

## SCRIPTURE LESSONS FOR MISSIONARY TALKS AND MEETINGS

Comparatively few missionary workers know how to wield the "sword of the Spirit, which is the Word of God," in behalf of missions. Yet, with the exception of prayer, no weapon is so powerful in promoting the cause.

The Scripture lesson need not be distinctively missionary to be effective. Whatever deepens spiritual life tends also to develop the missionary spirit. "The supreme method of securing money for missions is that of promoting the spiritual life of the people," says John R. Mott, in *The Pastor and Modern Missions*. Experience proves that this same "supreme method" will win men as well as money, will stimulate prayer, and increase interest and attendance.

Nor need a Scripture lesson be long to be effective. A few verses or even a single text, wisely applied, will accomplish more than a whole chapter read without aim.

This month we present a series of Scripture lessons with applications from missionary literature. Most of them have already been used and found effective. It is hoped they may prove helpful to pastors for use in missionary sermons and addresses; to Sunday-school superintendents and teachers for brief talks or illustrations in their classes; to Women's and Young People's Societies as the basis of devotional services in their monthly meetings; and to study classes in deepening spiritual impressions.

### TFUDDUL

MARK 11: 1-6.

Away back in May, 1887, Doctor Henry A. Nelson, the editor of *The*

*Church at Home and Abroad*, built his leading editorial around the Arabic word, *Tfuddul*, which is largely used to-day in the land that gave our Saviour birth. Condensed and adapted as follows, it is fine for use on Christmas programs.

"Spending one year in Syria, I daily heard people talk in the Arabic language," says Doctor Nelson, "but I did not learn many Arabic words. But I did learn one because I heard it so often and it had so many nice meanings.

"The word is '*tfuddul*.' Do not put the vowel u between the first two letters and make it '*tufuddul*,' but put the tip of your tongue in the top of your mouth, and blow it off so as to give the sound of *tf* together. The word changes its form according to the persons spoken to. They say '*Tfuddul*' to a man; '*Tfudduli*' to a woman; '*Tfuddulu*' in speaking to two or more persons.

"Now for the meaning. When I went with a missionary into a room full of Syrian men, they all rose up and stood (for the Syrians are very polite) until the missionary said '*Tfuddulu*.' Then it was proper for them to sit down.

"I was at a Christmas-tree festival in one of the mission schools in Mount Lebanon where they had made a pretty Christmas tree by draping a barrel for the trunk and setting large pine boughs into it. Around this make-believe tree they had made on the floor a pretty mosaic with alternate circular rows of pine cones and large yellow oranges. After the entertainment, when a young Syrian was gathering up the beautiful large pine cones into a basket I requested a lady near me, who could speak Arabic to ask for one for me to take home. She did so and the young man set the basket

down at my feet, saying, 'Tfuddul,' as he threw apart his hands with a gesture of generous welcome.

"I once rode with my missionary daughter to a village a little way up Mount Lebanon and called on a Syrian family. They had prepared for us nuts and fruits and cake. These were placed on a low table and we sat down beside it on cushions on the floor. The women were standing to wait on us. But the missionary lady said, 'Tfuddulu;' and they were so modest that she had to say, 'Tfuddulu, tfuddulu,' several times before they would eat with us.

"You see the word means every sort of welcome. In one case we might translate it, 'Sit down and be comfortable'; in another, 'Make yourselves at home'; in still another, 'Help yourself to as many as you like.' Spoken to one at the door it means, 'Come in and feel perfectly at home.' It takes a good many of our words to express what the Syrians mean by the one word, 'tfuddul.'

"There comes to my mind a very sweet and solemn meaning this word 'tfuddul' might have. If the owner of that colt (Mark 11:1-6), for which Jesus sent the disciples, had spoken in Arabic, when they said, 'The Lord hath need of him,' he would have said, 'Tfuddulu, tfuddulu,' and helped to untie the halter.

"And I suppose that to-day when the little Syrians who have learned so much of the Bible from the missionaries, read the sweet words of Jesus, 'Behold, I stand at the door and knock,' they say to Him, 'Tfuddul, tfuddul,' if they are ready to open their hearts.

"And you, happy American child, if the dear Lord should come into your home on Christmas Day and sit in the great arm chair and you should show Him the books and toys, the new garments and the money that had been given to you on His birthday; if He should say, 'How freely you have received! How much are you willing to give to make Me known to children all over the world?' Would you not look up into His kind face and say, 'Tfuddul, Lord Jesus; take all you will?'

"If He should come into your Sabbath School and say, 'Who of these boys and girls are willing to give themselves wholly to Me, to do whatever I tell them, to go wherever I send them, to help make Me known to all children and all people?' would you not look up into His face and exclaim, 'Tfuddul, Lord Jesus—here am I; send me?'

"He is in your home; He is in your Sabbath School; He is in your church. You do not see Him. But He sees you. 'The Lord hath need of you.' Will not your heart respond, 'Tfuddul, Lord; speak, for Thy servant heareth.'

### THE TEST OF LOVE

JOHN 21: 15-17 WITH JOHN 10:16.

At the close of a great mass meeting for men held in connection with the first campaign of the Layman's Missionary Movement in Detroit, Sherwood Eddy used John 21: 15-17 with such telling effect that strong men wept and the whole vast company passed out in absolute silence. Nor did the impression pass quickly away. From one of a little group who boarded a Woodward Avenue car for their homes in the suburbs, we learned that each man took a seat by himself and that during the entire ride of five miles not one spoke to his fellows.

The passage is so familiar that it may deepen the impression to read it in one of the many new versions. In Weymouth's *New Testament in Modern Speech* the rendering is especially helpful and reverent. We have found it very effective in connection with John 10:16. "Other sheep I have"—herds of red ones as well as white in America; of yellow in China; black in Africa; and brown in the Islands of the Sea.\*

"What though the flesh be black or white or brown;  
The loving Saviour wore for all the thorny crown."

\* See "The New Testament in Modern Speech," by R. F. Weymouth, D.Lit., Boston: The Pilgrim Press.

## THE MEASURE OF LOVE

JOHN 3:16

A Scripture lesson used at the close of a discourse or program may have very great power.

Pilkington realized this when he brought his stirring pamphlet on *The Gospel in Uganda* to a close with a strong plea based on John 3:16. Leaders of study classes on Africa will find this of great value just now. But, by substituting for Africa the name of some other field (as India or China) or some special class (as the Lepers or the Jews) it may be used at any time or for any people. We reprint it as follows from *Pilkington of Uganda*.\*

## A LAST WORD.

Now comes the question: Is all (our interest) to end here?

Oh let, let us be real! Emotion is no substitute for action. You love Africa, do you? God so loved that He gave—

God gave—what? Superfluities? Leavings? That which cost Him nothing? . . .

We save our consciences by doing little, and refuse to recognize the fact that the work for which the Lord died is not being done.

Let us confess that hitherto we have only been playing at Missions. God has given us much more than our miserable efforts have deserved.

Let us begin in a new way.

New prayer; new giving; new going.

The World for Christ, Christ for the World, in this generation!

## A LIVING SACRIFICE

ROMANS 12:1 WITH 2 SAM. 24:24

Sacrifice is the keynote of the hour. In all nations at war (our own included) governments are demanding of their subjects sacrifices in the way of men, money and service unmatched in the history of the world. If the Church is to keep up her work, she must do likewise.

\*By C. F. Harford-Battersby (Revell: New York).

British and Canadian Christians have already made almost unbelievable sacrifices for God and native land. Yet, great as these have been, they have not yet measured up to the sacrifice practised day by day by the humblest Korean Christians as a matter of course. The following story reprinted from *The Youth's Companion* puts us all to shame.

## PLOUGH WORK.

"Our minister is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think that the Church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the Church. There are other things to be thought of. I am afraid our minister is rather visionary."

The first speaker was a wealthy business man, the second a successful lawyer. Both had very large incomes and lived not only in comfort but in luxury. They were church members and gave "generously"; but neither knew the meaning of the word "sacrifice."

A few months later these two men joined a party that was going around the world. Before they started, their "visionary" pastor asked them to take note of any interesting and unusual things they might see in the missionary countries through which they passed. They promised—carelessly perhaps.

In Korea one day they saw a boy in a field by the roadside pulling a rude plough while an old man held the handles and guided it. The lawyer was amused and took a snapshot of the scene.

"That's a curious picture! They must be very poor," he said to the missionary who was acting as guide and interpreter for the party.

"That is the family of Chi Noui," was the quiet reply. "When the church was being built they were anxious to give but had no money; so they sold their ox and gave the proceeds. This spring they are pulling the plough themselves."

The lawyer and the business man



were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it so," said the missionary. "They thought it fortunate they had an ox to sell."

Neither man had much to say, but when they reached home the lawyer took the picture to his minister and told him the story.

"I want to double my pledge," he said. "And give me some 'plough work,' please. I have never known what sacrifice meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

his mission hut-house, we salute those of 'our own company,' Messrs. Swan and Faulknor," he says. "Cut off from the outside world as they are, no doubt 'the banner over them is love'; yet there is sadly waving over their little far-away cabin the yellow flag of quarantine. Faulknor, a shining saint, has found Africa one long hospital of pain.

"Two men all alone in the lonely interior seem a poor, inadequate sort of testimony, yet so normally necessary is it to be mighty in word and deed that the sick man prayed while the strong man preached; thus he also serves who only stands and waits. In the mouth of two witnesses, word and deed, every word

It seems to be a law of the Kingdom that there is no success without suffering. If you succeed without suffering it means that someone suffered before you. If you suffer without succeeding; one who comes after you will doubtless have the success.—Edward Judson.

How much does the average church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and harnessed themselves to the plough?

#### HELPING BY PRAYER

2 COR. 1: 11.

In this busy age most of us seem to prefer to be Marthas busily engaged in active work rather than Marys sitting at the feet of Jesus, communing with Him. Yet Mary "chose the better part."

Prayer is an absolute need and no work can be truly successful without it. To those shut out from active participation in God's service by reason of ill-health, lack of education, or other hindrance, it is a great joy to know that prayer is power and that it can be exerted by any one of God's children, no matter how humble or weak. In "Thinking Back,"\* Dan Crawford tells a strong story illustrating this.

"Here on the spurs of the Bunkeya Hills, where Frederick Arnot first built

was established, for while Mr. Swan preached Calvary his good friend Faulknor carried the cross of pain. Bedridden tho he was for many a day, he soon found that when God permits you to take a back seat you can have a very good time. There was many a song of triumph even under that drooping yellow flag and, as the average African can look through your body like glass, Faulknor's 'living epistle' was eloquent the whole day long, ever answering the challenge of the relentless Negro stare.

"God in all lands must cross His Church before He can crown it. The burden of Faulknor's suffering may have looked to outsiders like a tombstone hung around his neck. But in reality it was only a weight necessary to keep down the diver while he was collecting pearls.

"It is the late George Muller of Bristol, who tells of one of the pearls brought up from these depths of suffering. One day his vast enterprise on the Ashley Downs was down to zero for the orphans' 'daily bread,' but the dinner-bell rang in heaven and a much-needed gift arrived. Where did it come

\* Doran: New York.

from? Mr. Muller says a *sick* missionary from the wilds of Africa was the donor—*this* man who had been shut up in the interior, grievously, almost permanently disabled. Yet so grateful was this bodily wreck for a safe return to England that he struck his slender balance and poured it all at his Master's feet."

### "A VERY PRESENT HELP"

#### PSALM 46.

Psalm 46, called "Luther's Psalm" because it was his help and stay during the stormy times of the Reformation, seems especially fitted to bring comfort in these dark days of sorrow. At his second inauguration last March, President Wilson chose its opening words, "God is our refuge and strength, a very present help in trouble," as the passage to be kissed when he took the oath of office.

To missionary workers the tenth verse, with its assurance of the ultimate success of missions, should be a source of strength. The very existence of the missionary enterprise seems threatened, but it will surely triumph in the end. It was this text that helped to carry Doctor John Everett Clough, the "Hero of Ongole," through his trying yet triumphant work for the Telugus of India. In his autobiography, *Social Christianity in the Orient*,\* he relates the following incident showing how it helped him one day:

"On my long tours I left Mrs. Clough in charge of the compound and all that pertained to it. While thus holding the fort, she followed me all over the district with baskets, carried by coolies, containing water and bread and supplies, with my mail. And she knew where my source of strength lay, and what Bible verses to quote to me when I stood in need of encouragement. All through my missionary career there was one verse that carried me farthest. It was: 'Be still and know that I am God; I will be exalted among the heath-

en!' On at least one occasion this verse was brought home to me with peculiar force.

"Away off in the direction of Cum-bum, during one of my early tours, I was tempted one day to shake off the dust from my feet and go. With my helpers I had camped in a new place, and had been trying hard to get the people to come and listen to the Gospel, but they would not. I concluded that it was a hard place and told my staff of workers that we were justified in leaving it and moving on elsewhere.

"Toward noon I went into my tent, closed down the sides, let the little tent punkah swing over my head and rested, preparatory to starting off for the next place. Soon I began to hear the hum of voices. But I took no special notice because I had given up the place.

"Just then a basket with supplies was brought to my tent by a coolie who had walked all the way from Ongole, seventy miles, with the basket on his head. In the accompanying letter, Mrs. Clough quoted my favorite verse to me. 'Be still, and know that I am God.' While reading this, some of the preachers put their heads into the tent and said, 'Sir, there is a big crowd out here; the grove is full; all are waiting for you. Please come out.'

"Times of spiritual consolation like this came to me often, and I always took them as being sent by Jesus Himself."

### TURNING COWARDICE INTO COURAGE

#### DEUT. 20: 1-9.

Many will be surprised to learn that in Bible times the Children of Israel were drafted for military service (Num. 31: 1-6) and that there were causes of exemption (Deut. 20: 1-9) as at the present time.

One of these causes was cowardice. The fearful and faint-hearted were turned back. No coward was wanted in the army of the Lord.

Nor are cowards wanted at the present time. Yet many are finding it not altogether easy to be brave in the face

\* Macmillan Company: New York.

of present conditions. "All of us need a new baptism of courage and confidence in these days," says *The Christian Herald*. "Confidence in God who has bestowed such blessings in the past; courage in our own hearts to go forward."

There is no question about the need, but how are we to meet it? Perhaps Jean Mackenzie's story of how the "peculiar cowardice" of Andungo, the girl wife of the old chief, Obam Ze, was turned into a "peculiar courage" through faith in Jesus Christ, may prove helpful. She tells it as follows in *An African Trail*:

"When one desires to become a person of God, there are things to be done, difficult things. Young women must confess to brutal husbands the secrets of their wild years, must suffer stripes and the outcry of the village. How strongly God calls these girls themselves can tell. One of the weakest of these, how well I remember her reluctance! We were sitting in her brown hut, the hut nearest old Obam Ze's palaver house, for she was then his favorite. Andungo was in her early twenties, pretty and gentle with that grace of manner which so much distinguishes many forest women.

"We had spoken of many things, the things of the gardens and of the village. I spoke at last of the things of the new tribe—'Are you never drawn by these things?' I asked Andungo. There was then an agitation behind that young face, a wistfulness and a reluctance.

"She spoke softly with an exaggeration of caution. 'I am indeed drawn, every day I am drawn. The women of this village who are Christians, they speak continually words that draw me. My heart agrees to their words, and my heart draws me. My mother is a person of God, she speaks to me words that draw me. But, ah, my friend! I am of a peculiar cowardice! My mother, she is of a peculiar courage; when she was first drawn to become a Christian she just went to her husband and confessed her bad deeds and endured her beatings and the talk of the village. But, ah, my friend! How could I bear to go to Obam Ze and open the word of

my bad deeds to him. I cannot endure that thing. I am of a peculiar cowardice!' And she looked at me with a kind of subdued agitation—a reluctance, a wistfulness.

"'Who gave your mother her peculiar courage?' I asked her, and she told me Zambe [God] had given it. Then we thought it would be useless to go to Obam Ze until God had given Andungo something to go on. These things are past the endurance of trembling girls like Andungo.

"It would be six weeks after this conversation when Andungo came to see me in my house, and she showed me her new face. There was the face of a person of God. Every African missionary will know what I mean. And she said in her soft, hurried voice that God had given her courage, peculiar courage, so that she had endured to go to Obam Ze. To him she had said that she could no longer be a person of the world, she was drawn to be a person of the tribe of God. And she must tell him all her disobediences and some things of shame. 'Go away!' said Obam Ze. 'Take away your bad deeds, don't spoil my ears with them, I cannot endure to hear them!'

"This reluctance of Obam Ze is not characteristic—other husbands have a peculiar courage with which to listen to the trembling confessions of the little new things, and there are women who will carry the marks of these hours to their dying days."

#### CONCERNING THE COLLECTION

HAGGAI 2:8; PSALM 50:10, 12; PHIL. 4:19.

Mary Slessor rarely worried about money. She believed that God had unlimited resources and would supply all her need. The following paragraphs from *Mary Slessor of Calabar*,\* by W. P. Livingstone, show how fully her faith was justified:

"Money had no place in her interests; she never thought of it except as a means of carrying out her projects. 'How I

\*Doran: New York.

wish we could do without it!' she often used to say.

"Her salary she counted as Church money and never spent a penny of it on herself except for bare living. 'You say,' she wrote to one giver, 'that you would like me to spend the money on my personal comfort. Dear friend, I need nothing. My every want is met and supplied without asking.'

"Her belief was thus expressed: 'What is money to God? The difficult thing is to make men and women. Money lies all about us in the world, and He can turn it on to our path as easily as He sends a shower of rain.'

"Her faith was justified in a marvelous way, for throughout all these years and onwards to the end she obtained all she needed and that was not little. She required funds for extension, for building, for furniture, for teachers' wages, for medicines, for the schooling of her children, and many other purposes. Yet she was never in want. Nothing came from her people, for she would not accept collections at first, not wishing to give them the impression that the Gospel was in any way connected with money. It came from friends, known and unknown, at home and abroad, who were interested in her and in her brave and lonely struggle. There was scarcely a mail that did not bring her money.

"'It often happens,' she said once, 'that when the purse is empty, immediately comes a new instalment. God is superbly kind in the matter of money. I do not know how to thank Him. It is wonderful how we ever fail in our trust for a moment.'

"On one occasion when she was a little anxious, she cried, 'Shame on you, Mary Slessor, after all you know of Him!'"

To her, giving was an act of worship and as such to be engaged in with the same reverence as singing and prayer. On one occasion, tho excessively timid and fearful in the presence of a crowd, she fearlessly rebuked an Edinburgh audience for their behavior while the collection was being taken up. Mr. Liv-  
ingstone tells the story thus:

"Several addresses had been delivered and the collection was announced. As is often the case, the audience drew a sigh of relief and made a stir in changing positions. Some began to whisper and to carry on a conversation with those sitting near them.

"She stood it as long as she could, then rose and, regardless of all the dignitaries about her, rebuked the audience for their want of reverence. Were they not presenting their offerings to the Lord? Was that not as much an act of worship as singing and praying? How could they then behave in such a thoughtless manner? There was something of scorn in her voice as she contrasted the way in which the Calabar converts presented their offerings with that of the well-educated Edinburgh audience. When she sat down it was amidst profound silence. 'What a brave woman,' was the thought of many."

#### ADDITION BY SUBTRACTION

##### JUDGES 7:1-8

In these days when we have grown accustomed to thinking in large terms—millions of men and billions of money—we are apt to place too much dependence on numbers. Yet in God's army it is quality, not quantity that counts. One truly consecrated Christian, who puts himself wholly at God's disposal and lets God work through him, is worth a hundred half-hearted ones who care mostly for themselves. This is the lesson God teaches through Gideon. Victory came not by adding to his forces, but by subtracting those not fit.

At the present day true success can only come by the same process. At the close of her fine volume, *Fifteen Years Among the Top-Knots*,\* Mrs. Horace G. Underwood has put this striking paragraph:

"God placed an angel with a flaming sword which turned every way at the gate of Paradise. . . . Some of us are ready to pray that God would place another such flaming sword at the gate of our mission fields, so that no man or

\*American Tract Society, New York.

woman who could not or would not brave a baptism of fire should enter. There is no more place on the mission field for the fearful and unbelieving than in heaven itself. Like Gideon's army, let the applicants be reduced till only the resolute, the consecrated, those who believe in God, the people and themselves, are accepted for this mighty privilege, this high calling."

At home we need the same lesson. In our eagerness to make things "go" we sometimes entrust the Lord's work to those not spiritually fit because they have time, talent, education, prestige, money. Occasionally we go so far as to enlist aliens in the work—men and women who have not yet made their peace with God.

"The spirit of the Lord clothed itself with Gideon" (Judges 6:34, R. V. margin). God grant that only those may engage in His service who, through His grace, are fitted for an honor like this.

### THE GREAT SPIRITUAL PARADOX

JOHN 12: 23-28

A "corn of wheat" may be kept for milleniums in perfect condition—witness those found in the mummy-cases of Egypt—but it cannot bring forth fruit except it die.

This was Christ's teaching before He went to His death in order that many might live and it is a lesson needed by us all. In the following paragraphs from *The Evolution of New China*,\* William N. Brewster puts it in a way that makes it very strong:

"In Northwest Iowa there is a great corn ranch. Among the ranch buildings is a seed corncrib. It is a tight, double-walled building with a furnace in the basement and the temperature is never allowed to fall below forty degrees no matter how cold the weather outside. The corn is laid upon racks away up to the ceiling and the ears do not touch one another. Each ear is of the largest size and perfect in form.

"If you inquire of the scientific, practical farmer who manages this great estate, 'Where did this corn come from?' he will say, 'It was selected from our last year's crop. These are the best ears from over six thousand acres.' He will show you a machine with which he takes off the imperfect grains at either end of each ear. The picked grains of these picked ears are to be used for planting. He cannot afford to sow 'nubbins.' He that soweth nubbins shall reap—corncocks.

"The very highest service the corn can render is to be seed for the next year's crop.

"The Church of Christ needs the picked ears, carefully nurtured in the best schools and institutions for training them. Yet hear that youthful Jonah, struggling with the call to 'go to that great heathen city,' and murmuring, 'How can I bury myself in China?' And well-meaning but foolish friends are telling him, 'It would be a great waste of your brilliant talents.'

"'Buried,' did you say? That is what they are going to do with all that magnificent corn. That is what it was picked out for. It is worth burying. By and by there will be a great resurrection and then a glorious harvest. Did not the Lord of the harvest say, 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit?' Here is the great spiritual paradox that all nature joins with the Author of life in declaring: 'He that saveth his life shall lose it, and he that loseth his life for My sake, the same shall save it.'

"Wherever your life is spent, if fruitful, it must be buried. The only question is, Where? In what soil? The virgin soil of the Orient is the richest in potential harvests. Has the Lord of the harvest picked you, as a large, full ear, fit for seed in the great fields of His planting? What higher honor can you ask? It is not death for which He has chosen you, but life; life perpetuated, life multiplied, life enlarged infinitely."

\* Eaton & Mains: New York.

# Woman's Foreign Mission Bulletin

Edited by MRS. WILLIAM H. FARMER, Montclair, N. J.

## A FRIENDSHIP LEAGUE OF LITERATURE

UNDER the auspices of a committee of our Federation called the "Interdenominational Committee on Literature for Women and Children in Mission Lands" (chairman, Miss Alice M. Kyle, Congregational House, Boston, Mass.), a delightful league for the young people of mission fields has been formed. The impulse for this expression of Christian altruism came from the following incidents of girls in India:

A little girl, Lilavati Singh, who, though belonging to India, had learned English, once read "Little Women," by Louisa Alcott. She found in it a world of fun and friendship, activity and interests which she had never dreamed actually existed or was possible for a girl. In later years, when Lilavati Singh became known in both hemispheres as a leader among Oriental women, she gave much credit to this book for stirring her imagination and giving her the impulse to make such a life possible for girls of India.

An Indian school girl, who has lately come in contact with Christianity for the first time through attending a Christian school, has been so interested in the work of Jane Addams, about which she has read in magazines in the school library, that she has made it her serious ambition "to be a Jane Addams for India."

Do not these anecdotes point to a need and an opportunity?

We are constantly lamenting that only one per cent. of the women and girls of India can read and write. That is, in a population of girls and women equal to the whole population of North and South America, we have only as many literate members as the population of the city of Philadelphia! We are trying hard to remedy this situation, and are

steadily succeeding. But we are not doing our part in furnishing this growing literate element with material for reading. If the literary output of all Women's Missionary Societies in the Orient was distributed among the women of those countries, it would average not fifteen pages annually. Would you like to be limited to fifteen pages of wholesome literature a year? Of course, some have more than others—but many who can read have scarcely anything to read.

Can we, who depend so much on books and magazines for stimulus, food, instruction and enjoyment, be willing to "eat our morsel alone?"

What is true of the needs of India for Christian reading is no less true of China and Japan. While India has many dialects, practically the whole of China has one written language. From Shanghai to the borders of Tibet, and from Yunnan on the west to Manchuria and the boundaries of Siberia, the same books may be used. Moreover, there is an increasing desire for Christian teaching. This limitless field is practically untouched so far as the women and children are concerned. Miss Laura White writes of the eagerness with which the women receive stories like "Ben Hur," or little pamphlets giving hints as to home making and mother craft. Her magazine, *The Woman's Messenger*, has a wide circulation and goes into many homes.

In Japan, Miss Baucus, and Miss Dickinson in Yokohama, have tried to reach Japanese girls and women with uplifting tracts and stories. This is done largely through private means, for here also, the Mission Boards have given but small sums for work among women and children. A new enterprise is just starting there under the auspices of the Christian Literature Society of Japan, looking toward coordinated effort to bring wholesome and pure literature to thou-

sands of eager-hearted Japanese women, who are now reading immoral novels because nothing else is offered them.

The Chinese and the Japanese revere the printed page. A Chinese coolie will carefully pick up and preserve every fragment of newspaper he finds, and the street in Tokyo, Japan, with book stores lining each side, where thousands of French, German and English books are on sale, bears testimony to the fact that these nations are hungry for literature.

They ask for bread, these Oriental sisters of ours; shall we permit stones or poisoned food to be offered to them? Shall the low-grade French novel be translated into Chinese and Japanese before our clean English fiction reaches them in Oriental garb?

Here are practical suggestions offered to help us share the privilege of the printed page with the growing literate element among women and girls in all mission fields:

MEMBERSHIP REGISTER

(Membership may be renewed each year) (Underline the statement you subscribe to, and fill in the blank spaces as may be necessary)

- I. I wish to join the Friendship Library League by sending—
  - The price of a book for a school or college library in some mission field.
  - A magazine for a school or college library in some mission field (mention name of magazine).
  - \$..... to be spent for a school or college library in India, China or Japan.
- II. I wish to join the Publication League by taking—
  - A share of \$1.00 toward some Christian magazine printed on the mission field.
  - A share of \$25.00 (or \$.....) for printing books or pamphlets in some Indian vernacular language, in Chinese or Japanese.
  - A share of \$..... for general publicity connected with the work of this League.
- III. I wish to contribute to the Expense Fund
  - \$..... to be used as the Committee sees best.
  - Name .....
  - Address .....
  - Date .....

Cut out this blank and mail it to Miss Alice M. Kyle, 14 Beacon Street, Boston, Mass. Checks should be made payable to Lila V. North, treasurer, and sent to her address, Bradford Academy, Bradford, Mass.

A very special effort will be made to help children who join this League to feel the attraction of its friendly service.

"What will the money do?" you ask. A share of \$1 provides for 3 copies of a magazine to be distributed free in India. One hundred such shares are necessary to insure the publication of the magazine each year. \$1 will provide four Chinese children with twelve numbers of *Happy Childhood*, a small illustrated magazine.

Shares of from \$25 to \$250 will make possible the translation of some such book as "Pilgrim's Progress," "Ben Hur" (abridged), "Polyanna" (adapted), "Robinson Crusoe," and pamphlets on Health, Temperance, Hygiene, Household Management, and similar helpful reading matter.

A CRUSADE IMPERATIVE

*Adopted by the Executive Committee of the Federation of Women's Boards of Foreign Missions of North America, October 5, 1917.*

RESOLUTION:

The Senate of the United States has passed by more than two-thirds majority the Federal Amendment to the Constitution prohibiting the manufacture and sale of intoxicating liquors in the United States. The bill will come before the House of Representatives early in December. If this bill passes the House and is ratified by prohibition legislation in two-thirds of the States, the Federal Amendment becomes law.

In view of the following facts:

- a. That the liquor traffic involves us in enormous taxation, exceeding ten times the amount received from license revenue, and
- b. That it is responsible for the use of large amounts of grain which might be utilized for food, and

- c. That our Government is morally responsible for enormous quantities of rum exported to Africa and other foreign countries,

We urge the women of our missionary societies to take immediate steps in local circles and union societies and Federations to secure strong action on the part of the churches, missionary organizations, local bodies of men, and prominent individuals, in favor of this Federal Amendment and of State legislation where it has not already been taken.

We recommend that such action be telegraphed or written on or before December 1st to Congressmen representing the several States or districts from which the communications are sent.

The form of the telegram to be as follows:

Representing (name of body).

*We earnestly request your vote in the affirmative for Federal Amendment to the Constitution to prohibit manufacture and sale of liquor in the United States.*

(Signed) .....

With the hope that a great united movement may rid our land from the curse of drink and protect countries where we are carrying the Gospel of Christ from the frightful devastation of liquor sent from our country, we plead for immediate united action by all Women's Missionary Societies.

Let women in every city and town take the initiative in this campaign. Send the strongest possible message signed by voters. If material is needed for mass meetings secure the pamphlet "Defeat or Victory," by Mee and Holden. We should learn by the tragic mistakes of our Allies. The price of the pamphlet is 25 cents. Address, American Issue Publishing Company, Westerville, Ohio.

A course of four lectures on "World Friendship" is to be given in November in Providence, R. I., Yonkers, N. Y., and Montclair, N. J. Churches of all denominations are uniting in this interest. We must Christianize international treaties, and strengthen missionary giving.

## DAY OF PRAYER

OF THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS

*Friday, January the Eleventh, Nineteen Hundred and Eighteen*

**T**HE Executive Committee of the Federation of Women's Boards, at its meeting in New York City, October 5, 1917, appointed Friday, January 11, 1918, as a Day of Prayer for Foreign Missions. All Women's Missionary Organizations—Denominational and Interdenominational—are requested to observe it IN TRUTH as a DAY OF PRAYER. Never was intercessory prayer more needed than today, when the world is full of suffering and sorrow.

The hours to be observed are from 10 A. M. to 4 P. M., the noon hour being optional. In the past, when the noon hour has been set apart for a special service of humiliation and confession, rich blessings have been the result.

### OUTLINE OF PROGRAM—TOPICS

- 10-11 A. M.—Praise and Thanksgiving. Scripture: Psalm 100:1-5; Psalm 145:1-10.
- 11 A. M.—12 M.—Mission Work and Workers in all lands. Scripture: Col. 4:2-4; Eph. 6:18, 19; 2 Thess. 3:1, 2.
- 12 M.—1 P. M.—Prayer for the Spirit of Humiliation and Confession. Scripture: Jas. 4:10; 1 Peter 5:5, 6; Isa. 57:15; Psalm 51:1-13.
- 1-1.30 P. M.—For Native Church and Union Colleges for Women. Scripture: Mark 6:34-37, first clause.
- 1.30-2 P. M.—For Home Church. Scripture: John 17:9-11, 15-26.
- 2-3 P. M.—For Nations at War. Scripture: Isa. 32:17, 18; Hosea 10:12; Psalm 46:8-11; Isa. 2:4.
- 3-3.30 P. M.—Young Women's Hour. Scripture: Eccl. 12:1; Prov. 8:17; Psalm 144:12.
- 3.30-4 P. M.—Quiet Hour and Re-consecration. Scripture: Jas. 4:8; Heb. 10:22; Rom. 12:1; 1 Chron. 29:5, last clause.

The program will be published in full, in leaflet form, by the Central Committee. After the middle of November, order copies of Miss M. H. Leavis, West Medford, Mass. Price per 50 and 100 copies to Women's Boards at reasonable rates.

NOTE.—Please have above inserted in your denominational periodicals.



## THE SISTER COLLEGE MOVEMENT

MRS. MARY CARR CURTIS

*Student Secretary Woman's Foreign Missionary Society, Methodist Episcopal Church*

THE world-encircling chain of colleges for women planned by federated missionary leaders has given rise to a movement among women students in America known as the "Sister College Movement," which, even in its incipency, is recognized as "one of the important factors in promoting international friendship."

At a time when war cries fairly deafened the world, twelve churches from four nations joined in founding the Women's Christian College in Madras—the first time in all history, we are told, when *different nations and denominations have actually joined in holding property!* Ginling College, Nanking, and the Union College in Tokyo came later as strong links in the chain.

Such adventures in faith and unanimity have not failed to stir the soul of the college student.

The challenge of the church is being met by the college mind, the college heart and the college pocketbook.

Even before the chapel bell rang its first rapturous summons at Madras for the girls of South India, their college was the college of American girls, and high in the halls of quaint old Carlisle hung the legend, "Dickinson girls for India girls."

It was in April, 1915, at De Pauw University, that three splendid resolutions were passed—the Magna Charta of the Sister College Movement:

I. That a college in the Orient be taken as a Sister College in a really sisterly way.

II. That the plan be presented to every girl in college.

III. That contributions be asked on the "share-your-spending-money" plan.

The scientific, systematic side of the American college girl, which goes along with her big heart and love of fun, has

been evidenced in the campaign plans of the Sister College Movement.

First, an arrest of thought comes with a Stock-taking Poster on the college bulletin board—a girl who is spending \$50 a year on "eats" and fun, and has (deducting what she pays in tuition) an annual \$250 gratis spent by the University on her education, gives 25c a year for the girl without a college chance!

Closely following the personal implication of such statements, dormitories and campus are placarded with the Sister College slogan, "Share Your Spending Money!"

Various publicity schemes, including advertisements and articles in the college paper, prepare for the rally, which sometimes is a woman's mass meeting or a lantern-slide lecture; sometimes a Chinese or India banquet or a Japanese tea party with all the "pep" and pretty ways of college life. Pledges are usually taken here, followed by a canvass of the absentees who are apportioned to various members of the missionary committee.

At Northwestern University last year a committee of ten, each with ten assistants, planned and carried out the campaign. They held semi-monthly meetings of devotion, business and discussion throughout the year. Missionary literature was read in preparation for their work; educational posters planned; a lantern-slide lecture arranged; pictures from Isabella Thoburn College and letters from its Y. W. C. A. officers distributed; a leaflet printed to give each girl as she paid her pledge, and a scrapbook record of the committee work made for the benefit of future committees.

While \$600 for Isabella Thoburn College was a welcome contribution to the treasury of the Methodist Woman's Foreign Missionary Society, of even greater value to that Board is the training of one hundred young women as missionary workers.

Of inestimable value to the cause of missions is the attitude of students who realize intellectual and moral equality with those they are helping. Missionary work is not Lady Bountiful tossing a few pennies to "poor, miserable, suffering

heathens," nor is it merely satisfying curiosity about "those queer girls over there." It finds a basis of respect for an Oriental neighbor, even "as thyself," and mission study classes appear in a new light.

Thirty-five Methodist colleges are now affiliated with seven colleges in the Orient. In colleges of other denominations, the plan has started and colleges like Smith, which pledges \$1,000 annually for the Chair of English Literature and History in Ginling College, while not using the nomenclature, might be counted in the Movement.

Further information may be had by addressing the writer at Carralta Place, Salem, Ohio.

### BOOKS FOR THE SISTER COLLEGE CAMPAIGN

EDUCATION OF WOMEN IN JAPAN.—(Revell, \$1.25). Margaret E. Burton.

EVOLUTION OF THE JAPANESE.—(Revell, \$2.00). Sidney L. Gulick. Incomparably the best exposition of Japan's evolution and national character, as well as of its people, that has been published in any western tongue. pp. 463.

SUNRISE IN THE SUNRISE KINGDOM.—(Missionary Education Movement. 50c. pp. 233.) John H. DeForest. Brief and interesting text-book, intended primarily for church young people's classes; useful statistics.

CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE.—(Missy. Education Movement. \$1.25. pp. 371.) 1916 Year Book Japan Conference of Federation Missions.

CHRISTIAN EDUCATION OF WOMEN IN THE EAST; being addresses delivered at a Conference of University Women at Oxford, Sept. 4-10, 1912. London Student Christian Movement, 1912. pp. 160.

\*WESTERN WOMEN IN EASTERN LANDS.—(Macmillan Co.) Helen Barrett Montgomery. Chapter V, The New Woman of the Orient. 50c.

\*THE KING'S HIGHWAY.—(Central Committee United Study of Foreign Missions, West Medford, Mass. 50c.) Helen Barrett Montgomery. Chapter VI, The Hidden Leaven.

\*DUX CHRISTUS.—(Macmillan Co. 50c.) William Elliott Griffis. Contains outline map, themes for study or discussion, book lists.

\*These books will be donated by the Woman's Foreign Missionary Society, if not already in your library.

THE STUDENTS OF ASIA.—(Student Volunteer

Movement, paper 50c, cloth \$1.00.) Sherwood Eddy. Chapter III, Student Life in Japan. Appendix B and C. Chapter VI. NAMIKO, a realistic novel.—(Yura Kusha, Tokyo, about 30c.) Toku Tomi.

These books may be ordered from The Methodist Book Concern, 740 Rush St., Chicago, Ill.

GINLING COLLEGE, NANKING, CHINA.

#### PAMPHLETS.

Ginling College, 1915.—Presbyterian Missionary Press.

Bulletin of Ginling College, Announcement, 1915. Issued by Board of Control.

Constitution of Ginling College, 1915. "Starting A College In China."—Mrs. Lawrence Thurston, Shanghai.—American Presbyterian Missionary Press, 1915.

Ginling College, Report of the President, 1915-16. May, 1916, Nanking, China.

#### MAGAZINES.

Bulletin of the Federation of Woman's Boards of Foreign Missions (now department of Missionary Review of the World).

October, 1914 .....page 15-16  
June, 1915 .....page 6-7  
June, 1916 .....page 10-13  
July, 1916 .....page 7-9  
October, 1916 .....page 12

Woman's Missionary Friend:

October, 1915 .....page 351-353  
February, 1916 .....page 51  
June, 1916 .....page 203  
October, 1915 .....  
April, 1911.....page 115

The Missionary Review of the World:  
June, 1917, page 460-462.

### INTERNATIONAL FRIENDSHIP

#### CARDS FOR CHRISTMAS

"A PRAYER FOR WORLD FRIENDSHIP." By Harry Emerson Fosdick.

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# NEWS FROM MANY LANDS



## EUROPE

### British and German Missions

**S**PEAKING in the United Free Church Assembly Mr. J. H. Oldham, of Edinburgh, alluded to the effect of the war on missions generally, and observed that the work of British missions had been maintained unimpaired. The extent of the mission work of the Protestant churches of Germany was larger than was generally realized. The total work of German Protestant missions was roughly about three times as large as the Church of Scotland and the United Free Church missions combined. Mr. Oldham, in speaking of the situation created in the Gold Coast by the removal of the German missionaries from Basel, said that the Government had written to the Foreign Missions Committee asking whether the Committee could take over the work if the Basel Mission had to come to an end, or whether they would be willing to cooperate with the Swiss part of the Mission if it could be reorganized on a basis satisfactory to the Government. A deputation of their missionaries in Calabar had visited the Gold Coast and had written of the great opportunity that was now presented there and expressed the hope that the Church would rise to a new sense of responsibility in the matter.

### Salvationists at the Front

**O**VER \$900,000 had been spent by the Salvation Army in France and Great Britain in the construction and maintenance of more than 200 rest rooms, 183 hutments, 70 hostels and 35 ambulances before America entered the war. At the beginning of August, the first American contingent of Salvationists, consisting of twenty officers, sailed to begin work among the American soldiers in France.

Army huts and rest rooms have also been opened and are being opened at many of the cantonments in this coun-

try, where the new draft army is undergoing training. It is intended, further, so far as funds permit, to open Salvation Army rest rooms in every city near a camp site or where soldiers in large numbers are quartered in armories.

### The McAll Mission

**R**EV. GEORGE T. BERRY, American secretary of the McAll Mission, writes from France:

"The more I see of the work of our beloved mission, even in these days of tragedy and sorrow, the more my own faith in its future deepens and expands. The station at Rouen I have never seen more absolutely alive nor its devoted director more in earnest, and this despite the absence of a score of helpers who are serving as volunteers among the army of nurses or actually at the front with the colors. At least 10,000 refugees from the north and from Belgium have found shelter, food, clothes and friends in our big Solidarite at Rouen, and the 'Feminine Group' continues to sew and sew and sew for their loved ones on the battle line, or for the still poorer ones all about them. And it is the friends in America who have made this service possible."

Mr. Berry speaks of Paris as being "so sadly familiar, yet strange," with sad faced women in black blouses standing at the motors of the tramways, collecting fares in the crowded cars, or washing down the streets with hose. Men on crutches, with arms in slings or bandaged eyes, are on every corner. The mission meetings for women are well attended, though, and have gone on without interruption."

### Gipsy Smith in France

**G**IPSY SMITH, who has been at work in France under the auspices of the Young Men's Christian Association, recently wrote:

"The leaders of a large majority of

the huts in France are clergymen, whose churches have loaned their services for a period to do this work. That means a closer sympathy on the part of the Church for the Association movement and a new respect on the part of the men, for the clergy.

"The Association is, by its army work, proving itself to be a communication trench for the churches. My message to the American Association movement is that it should put all it has into the work—money, brains and heart. The boys are built of big stuff, and they are worthy of far more than we can ever give them or do for them. The more we do and give, the greater will be the harvest."

#### Chinese Coolies in France

**D**R. JAMES F. COOPER, of Foochow, China, has gone to France, with his Chinese medical assistant and four nurses, to look after the health and comfort of some 3,000 Chinese coolies, who are working for the Allies behind the lines. Knowing their language and their ways, and desiring to do his full share in the great struggle, he offered himself for this service when the British authorities called for a medical volunteer. He conducted his strange army across the Pacific, across Canada, across the Atlantic, and now he is their Good Samaritan in France. What an illustration of the far-reach of the war, its ramifications into the distant parts of the earth! And what a testimony it is of the readiness of the missionaries to turn their hands to any service which comes along!

#### Missions to Jews in Russia

**D**R. FOHWEIN, a representative of the Society of Friends of Israel at work in Wilna, Russia, writes:

"The work during the past year was chiefly a work of love and consisted of healing the sick, feeding the hungry, and comforting the unfortunate, and this opportunity was always used to point to Him Who was an example for this service of love. To this we must add the biblical lectures, which, by permission of the authorities, we could take up again.

During the past year I received in my own home about 24,000 patients. All had opportunity to hear the Gospel. Many took the New Testament and tracts which were offered to them; a spirit of inquiry was manifested and we hope soon to be able to see definite fruit.

"The work in Lodz, a city in Russian Poland, harboring 170,000 Jews, has been carried on uninterruptedly during the past year. Missionary Kohl writes that the visitors at the Bible Depot were no fewer than during the year before, yet the number was a good deal smaller than before the war."

#### MOSLEM LANDS IN ASIA

##### The Refugees' Problem

**M**ISS BUTTERFIELD, an American missionary in Jerusalem, tells of having received many pitiful appeals from representatives of the thousands of Armenian refugees who were living east of the Jordan under the open sky, with scanty clothing and almost no food. Some of the men who came to her had been deacons in American mission churches in their own cities. One of these said:

"I have been sent by our members to you for advice. We have no home. Our food and clothing are insufficient. Many are dying of starvation. Thousands of our people in Armenia have been cast into the river. Some have been collected in rooms, and after being covered with oil, have been burned to death. Thousands have died on the roadside as we were fleeing. Our wives and beautiful girls are being carried off into harems. What shall we do? We have been promised food if we will change our religion. Shall we turn or starve? Can you not help us in some way?" "What could we say?" says Miss Butterfield. "There was but one reply we knew to make. It was this: 'Go back and tell your friends that if they die with Christ they will be happier than if they live without Him.'" She concludes: "We have heard of many who stood true to Christ in the face of extreme suffering. On the other hand, many have been unable to stand the test and are nominally,

at least, bearing the name of the religion of their oppressors."

#### The War in Bible Lands

"THE course of the present war," writes a contributor to the *Sunday School Times*, "has already carried us over the whole range of human history from Genesis to Revelation. The first attack on Bagdad brought the location of the Garden of Eden into our daily telegrams, and made us look up the A B C nations of antiquity—Assyria, Babylonia, and Chaldea. The attempted invasion of Egypt carried us back to Egypt; and now the counter attack of Egypt carries us into Sinai, through the Desert of Exodus, and into the Holy Land. The tragedy of Greece, through her king now expelled and the Allied force at Salonica, lead us into the almost unexplored scenes of the Book of the Acts and the early centuries of Christian church history. All Bible lands—Asia Minor, Mesopotamia, Persia and Egypt, with Syria and Palestine, the Holy Land itself—have resounded to the tread of advancing or retreating armies, and lying as they do at the juncture of the three continents of Europe, Asia, and Africa, these Bible lands must continue to be a battleground for the powers who are warring for the extension of their possessions, or spheres of influence in the most remote portions of the habitable globe."

#### From Eye Witnesses

THE American Committee for Armenian and Syrian Relief sent two commissioners, William T. Ellis and Charles H. Beury, who went at their own expense to investigate conditions in Persia and the Russian Caucasus. The following cablegram, dated October 9, has been received from them:

"If what we saw to-day in Sunni Mosque Urumia could be transplanted ten hours westward to Madison Square, New York, every newspaper in America would ring with story of most abject spectacle in world at war and millions for relief would follow straightway. Refugees from mountain villages, driven

from ripening crops, living unsheltered on stones, indescribable rags, starvation, sickness and filth, human beings in state of oriental street dogs with whom they compete for offal. Work already done by Americans for Armenians, Syrians, and Assyrians is national triumph, but vastness of continuing need is overwhelming. Turkish speaking re-inforcements and field reorganizations on larger scale necessary. Congregational Presbyterian Mission Turkey, Persia vindicated by brilliant present service of Americans and trained helpers.

(Signed) "ELLIS—BEURY."

#### A Substitute for a Doctor

THE Rev. Dwight M. Donaldson, of Meshed, not a physician, is attempting in a small way to give medical assistance to the people with whom he is working. He writes: "Our friends who know that we are not physicians wonder at this, but we only have one medical missionary in all Khorasan (on the border of Afghanistan) as big in actual territory as either France or Germany. Dr. Hoffman is kept busy at his little hospital at Meshed, but with his co-operation, we fitted out a small medical case and when we cannot help the sick we try to send them to the hospital. As I am writing, an invitation has come from Afghans themselves for us to itinerate in their country with a doctor." *But there is no doctor to send!*

#### Mission Property Destroyed

DETAILED reports from Rev. Dr. E. E. Lavy deal with the prospects of reopening the work of the Church Missionary Society in Bagdad. The entire equipment of the hospital has been lost, with the exception of a portion of the building, which is still intact. The house, in which were stored the goods, not only of the Mission and the missionaries, but also of most of the Europeans in the city, has been looted; even the iron bars have been taken from the windows; while the bricks, wood and other things prepared for the new hospital have been stolen. Practically the whole

of the school equipment likewise has vanished.

## INDIA

### Freed from Fear of Devils

**F**RIGHTENED by visions of devils, a Chinese woman, her husband and 7 children moved from one house to another in the Chinese quarter of Rangoon, Burmah. She went to the Joss House to worship and brought idols from there to her home; put up devil papers and made offerings, etc., but all in vain. The devils would not let her sleep. The nervous strain was too much for her health and, utterly miserable in mind and body, she came to Kim Tin, a Chinese woman who has taken hospital training. This wise little nurse not only took her to a good doctor, but also began telling her of God's Son, Jesus Christ, who came into the world for the purpose of delivering all who trust in Him from the power of devils. The woman was attracted by her words and came every day to report her state of health and to hear more of this good news. Kim Tin told her that she must trust God, not idols, and that she must clear her house of any tokens of idolatry. So the woman returned all the idols she had borrowed from the Joss House, tore down the devil papers and cleaned the house. This was the beginning of a new life of freedom and peace.

### A Community of Former Thieves

**A** CRIMINAL tribe of Hindus, whose existence was largely one continual round of thieving, getting caught and imprisonment, seemed almost hopeless material to the first mission workers who went among them; and even when a few did come to the point of desiring baptism, it was found that their motive in it all was that the Mission might be able to secure them immunity from punishment for their crimes. Still, the work went on and gradually the truth of the Gospel began to sink down into their hearts. Some began to give up stealing and went to farming, but the police refused to believe in their good intentions and many

were the merciless persecutions that occurred. But finally the District Superintendent of Police proposed that a suitable village where there was arable land be made available for settlers, and that all of this criminal tribe, who desired to live a new life of honesty, be invited to come and settle in this village under the special care and oversight of a Christian pastor and teacher. Gradually the news of this admirable arrangement spread and whole families soon began to move to the village and take up land. A house for the pastor was erected and he began the work of instruction and spiritual leadership. The result has been almost phenomenal. Evening prayers have for a long time now been the daily feature of this unique Christian community. The Hindu and Mohammedan police officers recognize the change in the lives of these people, and ask the missionaries, "How did you do it?"

### Giving Up Idolatry

**T**HE people of Lahore, India, are getting more of a conscience about idolatry than ever before," writes Mrs. F. M. Wilson, a missionary of the M. E. Church. "I wish it were possible for you to be present on one occasion, such as we frequently have, when all the people of a caste decide to give up idolatry. They gather together and after final discussion, decision and prayer, the leaders demolish the public shrine. It is interesting to watch the expression on the faces of the people. With some it is one of triumph, with others a sort of grim determination, and with a few there is sometimes a look of lingering fear, lest the spirit which they have believed for so many years has resided in that shrine may have power to injure them."

### Child-Murder to Appease Gods

**A** CALCUTTA daily paper recently reported a trial in which three women and their *Guru* (religious preceptor) were charged with killing two little boys. The act of murder was perpetrated by the women at the insti-

gation of the *Guru* to appease the gods, with the assurance that, after having been offered as meat, the children would be found alive again! The jury in the case found a verdict of murder against the *Guru* and the mother of the children. In some reflections on the incident, an Indian missionary, Rev. G. P. Barss, of Tekkali, says:

"As long as there is a country where such crimes may be committed in the name of religion, and where the biographies of their gods allow the people to think that theft, licentiousness of the worst types, cruelty and murder are offerings acceptable to them, just so long does that land most urgently need the revelation of God as it is in Jesus Christ."

#### The Agricultural Missionary

**M**RS. SAM HIGGINBOTTOM is a great help to her husband in his remarkable agricultural enterprise in Jumna, not only by her sympathy with his work, but in her dispensary, where she ministers to over thirty patients every morning. She writes in *The Presbyterian*:

"The farm grows in popularity so fast that missionaries who said five years ago we could never get students are now begging us to tuck a pet protegee in somewhere so he can get an agricultural training. Several such have had to be turned away in spite of our two new dormitories, built since going home. Requests come for agricultural advice from rich and poor, high-caste and low-caste. Our American farm machinery is in great demand, and better still, the native ruling princes are constantly asking to borrow the agricultural missionaries for whom they are willing to pay double expenses, and allow them to preach in their States, where missionaries have never been allowed before. My husband is to sit on an Advisory Agricultural Council called by the Government to suggest plans for the development of scientific agriculture in India."

[The story of Mr. Higginbottom's work for India was graphically told in the REVIEW for April, 1916.]

## SIAM AND ANNAM

### The Bible for the Kamoo People

**O**NE of the large tribes in French territory bordering on the Kingdom of Siam is that of the Kamooos. Four years ago a young Kamoo man came for treatment to the Presbyterian Hospital at Lakawn, Siam. While under treatment, he was converted, and when he was finally allowed baptism, he could read and pray and had brought two of his fellow tribesmen to accept Christ as their Savior. Now he limps only slightly and travels with great vim and energy. He has proven himself a good evangelistic worker, not only among his own people, but among the Lao as well.

The Kamoo people have no religion other than spirit worship. They have no written language, so when it was suggested that through this young Kamoo man a translation of the Bible for that tribe be begun, the Lao written character was chosen for the purpose. The translation work is most laborious, but the wife of the head physician assists, and there is a Lao scribe. When the translation is read to the Kamoo men who come to the hospital for treatment, they are delighted with it and want the work hurried up.

### Siamese Learn to Listen

**I**T is a never-ceasing wonder to the missionary in Siam to see the people of the villages listen attentively while he is preaching. Preaching they are used to, but not to listening. For many centuries it has been the custom among the Siamese Buddhists to take their offering to the temple and put it down, then go off into some corner and talk to groups of friends and acquaintances about the price of food or the last murder in their neighborhood while the priest preaches at the top of his lungs in Bali, a language which even he himself cannot understand.

But there is something in the Christian religion that they can really understand and believe, and in many places the whole village, except the few per-

sons told off to watch the houses, will sit in the missionary's tent and listen earnestly at each meeting for many days. Rev. Paul A. Eakin, of Petchaburi, recently visited seven different villages and at every place, there is no organ or graphophone or stereopticon to draw the crowds, but simply announced that there would be preaching, and young and old were there.

## CHINA

### Conversions in Canton College

**S**PECIAL services, which were held a few months ago in Canton Christian College, had most gratifying results. The preacher for both meetings was the Rev. Frank Lee, of the Baptist Mission. Mr. Lee was born and reared in America, and combines in his preaching much of the intelligence, strength, and earnestness of our best Western Christianity with a very deep love for his fellow-countrymen in China. At the close of a very earnest and appealing address on Sunday morning, Mr. Lee called upon those who were prepared to accept Christ and give their lives to His service to confess their decision by rising. Without a moment's hesitation forty-seven students stood up in all parts of the hall.

Six others later made the same decision, bringing the total up to fifty-three. Arrangements were made at once to connect the converts with the various churches in Canton. Special classes were also formed for them, so that their Christian life may be strengthened and rightly directed, especially in its early stages. The result of these meetings is a great encouragement and inspiration to the teachers and the Christian students, and it cannot fail to strengthen the religious life of the college.

### A Chinese Woman's Success

**D**R. JANE WEN, a Chinese woman physician in South China, has recently died at the untimely age of twenty-nine. She was a village girl with an unquestionable thirst for knowledge. She gradually worked her way up to the Hackett Medical School, graduated, se-

cured the position of physician in the Government's women's dispensary at Koukong, a city between Hongkong and Canton. Here she worked five years and her many good deeds are much talked of. Her assistance to the local church, both as an evangelist and as a trustee, did much for its success. Money and honors came to her, but through all she remained the modest, gentle lady her childhood had promised. Formerly, when one asked parents to send their girls to school, the answer was likely to be, "Who can teach a sweet potato anything?" or, "Girls can't learn." But since Dr. Wen graduated and won and held the position she has in a strange city, no one has dared to cast further reproach on women's education.

### Consequences of a Temple Fire

**I**N Fenchow, Shansi Province, China, where the American Board has a station, there was a big fire in a temple some time ago. It began while 1,500 people were crowded into the courtyard and the men stampeded, leaving the women and children behind, so that over sixty were trampled upon and killed or injured. The police all ran away, but after a hard fight, the missionaries kept the fire from spreading to the native houses and managed to extinguish the flames in the end of the temple where the gods, "The Judges of Hell," lived. They "saved" these gods, but not without damage to their false faces and bead decorations and finally, as the people drew near, the missionaries could not resist the temptation of pointing to the sorry plight of these deities, sitting among the ruins of their temple.

The next day the magistrate sent the thanks of the city to the missionaries and the Chinese church members who had helped, together with a contribution for the sufferers from the fire, who were being cared for in the mission hospital. Then the temple managers invited the Americans to a feast, and the Chief of Police arranged for the missionaries to conduct preaching services in the temple court, in order that the people might learn the "Jesus doctrine." These ser-



vices went on with great success and were extended into the suburbs. Two thousand pieces of Christian literature were placed in the shops of the city.

#### New Work in South China

THE Tai speech of Indo-China, spoken by as many in South China as in Siam, is one of the great languages of Asia. The Cantonese in China are of the Tai race, of one blood with the people of Siam, and Canton is historically a Tai city, so that the traveler, familiar with the Tai speech, hears at least a third of the Cantonese talking much as do their neighbors in Siam.

Counting the Cantonese people as Tai in speech as well as in race, the Tai reach the grand aggregate of nearly sixty million people. To reach them—especially the five to ten millions in South China—workers must be sent among them who can speak in the Chinese tongue. Efforts to reach them in Chinese have failed, but so far no Board has been able to open up a definite work for these people. The missionaries who have learned the Tai speech are peculiarly fitted for the task, and the Presbyterian Board opened in the early part of this year the first station of the North Siam Mission at Chiengrung, in Yunnan province of Southwestern China.

#### Education vs. Plural Marriages

A RECENT writer in the *Far Eastern Review* points out the effect of Western education on the Oriental custom of plural marriage, and especially the influence of the Young Men's and Young Women's Christian Associations in bringing about the change.

"Marriages among the returned girl students take place soon after they reach China again and scarcely one nuptial is drawn between two foreign educated Chinese that does not contain an agreement, either explicit or tacit, that the wife shall be the only wife so long as she shall live. The wife with foreign education is a precious thing in China in the eyes of the returned student,

since she is one of a few women of his own race that realizes and understands his peculiar aspirations. Her slightest pre-nuptial wish is law."

#### Evangelism in Manchuria

REV. D. C. DAVIDSON writes from Hulan, Manchuria:

"There is at present in China a steadily rising spiritual tide. The week of evangelism at Chinese New Year was observed throughout the country, practically every member taking part. Here our week stretched out to a fortnight. Every morning we met at the chapel for prayer, from half-past nine to ten. Then we all, loaded up with Gospels and other Scripture portions and tracts, formed up in the main street in procession. A bell-ringer went in front, then two men each carrying a huge flag; then a man with a square canvas inscribed in Chinese, 'Hulan Christian Church Week of Evangelism Executive.' Then there were five men carrying flags on which were the characters 'Loved,' 'Gave,' 'Believeth,' 'Perish' (this was painted in black, the others in red), 'Life'—the five leading ideas from John iii. 16. Off we went, singing the hymn 'The Kingdom of God has come.' Every few hundred yards a halt was made, the crowd gathered round in three or more groups, and as many speakers began addressing them. Then the bell-ringer moved on again, after a few minutes, and the procession followed. This went on till between two and three P. M.; it took eight days to do the whole city in this manner. Then each day at five we met in the chapel, which was elaborately illuminated for the occasion, outside and in; and preaching to the heathen went on till nine o'clock.—*Record of United Free Church of Scotland.*

#### JAPAN—CHOSEN

##### War Times in Japan

REV. DAVID S. SPENCER, of the Methodist Mission in Nagoya, Japan, notes these four elements in the effect of the war on missionaries in Japan: (1) The rise in the cost of liv-

ing and its effect upon all our work as missionaries. For example, the cost of building has more than doubled since last year. (2) The new lines of activities which we are called upon to undertake in the interests of our sons and brothers on the French front, and our Allies in Mesopotamia. (3) The religious awakening manifest in Japan, together with such a scramble for money among certain classes as we have never before seen in this land. To meet this new demand, we are ill-prepared. Now that Japan is *all open*, we must, as a Church, not be found unfaithful to our trust. Advocates of a strong nationalistic campaign are pushing Shintoism with all their might, and Buddhism, awakening to the meaning of the crisis, is redoubling its efforts. But with unflinching faith on the part of the Christian Church, we need not doubt as to the outcome. Christianity has, on the whole made a mighty impression upon Japan, and we shall win if we fight on. (4) The missionaries are also making a contribution to the war of sixty-five husbands, brothers, sons and daughters.

#### Factory Slavery in Japan

**G**ALEN FISHER, in "*The Christian Movement in Japan*," draws a terrible picture of the exploitation of girls in Japanese factories. There are 471,877 women and girls employed, which is 56 per cent. of the personnel of these establishments. Sixty-four per cent. are under twenty years of age, and of these, twenty-three per cent are under fourteen years. Hours range from twelve to sixteen in silk and weaving factories, and night work is common. Not infrequently the girls eat their rice while tending their machines, for to take the allotted time would incur the ill-will of the foreman. The weighing of 1,350 girls after a night shift showed an average loss of weight of one and a half pounds, and in the succeeding day shifts this weight is not recovered. Wages run from 26 to 31 yen a day (say 14 cents), which is a little more than one-half what is paid to male factory workers.

Such conditions result from the fact that Japan is developing rapidly in all the superficial elements of civilization, but without the corrective influence of Christian principles. It is for the churches of Christendom to say whether this condition shall persist, leaving Japan to develop a pagan civilization that will shame and threaten the world.

#### Fruits of a Revival

**I**N Ong Nang Hi in Chennampo, Korea, the old mud-walled, mud-floored, thatch-roofed church is miserably inadequate. Both money and work were needed to start a new building. Then a revival spread all over the district and Christians became enthusiastic over building a new church. The pastor said, "I do not think if all the congregation owns was sold, it would bring 300 yen." Yet these revived Christians subscribed a total of 250 yen. One woman went to the mountains for a week, gathered wood and, carrying it into the village, sold it in the street. Three other women cut off the long, black hair of which they were vain and sold it.

The revival produced another remarkable effect. Forty men went to the seacoast to bring in timbers for the church, but they could not budge the great logs. In discouragement they went back to the village. Here they fasted and prayed for three days. At length a great spiritual revival came; they returned to the seacoast and from thirty to sixty men moved the logs, and almost before they knew it, the timbers were in the site for the new church.

#### How Korean Women Give

**A** PRESBYTERIAN woman missionary in Syen Chun, Korea, writes that the native Christian women, who make up the Women's Missionary Society, are supporting twelve out of the eighteen missionaries who are at work under that presbytery. She says: "I have been interested in hearing how they get the money, for Korean women have no money. One young woman

whose family wouldn't let her have money for the missionary society got ten eggs and gave them to a poor woman nearby; when the chickens were big enough to sell, they divided the profits and both became members of the missionary society. One old lady wanted to belong here but couldn't earn anything and hadn't a thing to sell. Her brother thought she needed a new skirt and gave her one yen. 'Joy!' says the old lady, 'I don't need a new skirt, I'll give my money to the missionary society.'

## NORTH AMERICA

### Sunday-schools and the Syrians

THE Christian Sunday-school children of the world are uniting in a plan to help the suffering children of the lands to which Christ first came. The Sunday-school War Council, which combines the interests of the International Sunday School Association, the Sunday School Council of Evangelical Denominations and the World's Sunday School Association, is issuing an appeal to the 20-million Sunday-school children of the world to make a Christmas offering for the starving children in Armenia and Syria. It is hoped that a fund of \$1,000,000 will be raised before Christmas.

The American Red Cross in Washington has established a special Sunday-school department to reach millions of Sunday-school children through the various religious bodies.

### Fourteen Years of Recruiting

OVER 8,500 new Protestant missionaries have gone out from North America to the foreign mission field during the past fourteen years. Five thousand of these have been women—including 2,122 wives of missionaries. This in itself is an evidence of the very valuable work that the Student Volunteer Movement has done, for most of these recruits have been enlisted through the efforts of this Movement. The largest number sent out in any one year was in 1912, when 800 missionaries went to the field. The smallest num-

ber was 473, in 1906. Last year, in spite of the war, 772 sailed for the field. These missionaries have included ordained men, laymen, educationalists, doctors and Y. M. C. A. workers. The women include the wives, unmarried teachers, physicians and Y. W. C. A. secretaries.

While these figures may seem large to those who have a small idea of the importance and value of missionary work, they are disgracefully small compared with the number of men and women who have arisen to the call of their country to serve in the European war. *More men have volunteered in one day in America for war service than all the men and women who have gone to foreign mission fields in the last fourteen years.* As Mr. F. P. Turner, the Secretary of the Student Volunteer Movement, says: "Evidently the majority of the 20,000,000 Protestant Church members do not take seriously their responsibility to evangelize the world." Will they learn a lesson from the lavish expenditure of men and money in the present war?

### Work for Soldier Boys

THE Methodist Board of Home Missions has set out to raise \$250,000 to provide facilities for re-enforcing Methodist chaplains in the camps, and Methodist churches around the camps. The plans for the Michigan camp, for example, illustrate what it is proposed to do. There are 36,000 men there and the Young Men's Christian Association has some forty workers in it, with half a dozen buildings. Every day 6,000 recruits out on leave, will flock to the neighboring towns, Battle Creek, Kalamazoo, etc., with time and money to spend. A large proportion will be lads from Methodist homes. It is proposed to have at least one Methodist church always open, as a rendezvous where these boys, their mothers and friends, will be welcome, and will find "somebody who cares." Of course, there will be "meetings"—evangelistic, social, entertaining, with the best speakers and other features that can be secured—but

the object of it all will be to befriend the soldier, as the folks at home would like to have him helped.

### Winning Souls in New York

THE work on the streets of the Bronx during the summer outdoor evangelistic campaign of the National Bible Institute of New York has been most encouraging to all who have the advancement of Christ's Kingdom at heart. In the interval between April 11 and October 11 more than 36,000 men and women of the Bronx have heard the Gospel message as it has been proclaimed each day at the outdoor meetings held by the workers of the Institute at its Bronx Gospel Hall, 499 East 153rd Street. Of this number, 614 have professed to accept Christ as their personal Savior. In connection with the Bronx Gospel Hall, there are two indoor Sunday-schools. The regular school has an enrollment of a little more than 200, while the Italian school is new and has a membership of 125. Of the 25 teachers engaged in these schools, many are from among the converts of the Hall.

In quite another region of the city—the section known as “the Tenderloin”—the National Bible Institute is doing a fine work through its McAuley Cremerne Mission. Striking testimonials from reformed drunkards and others at the evening meetings show the power that is going out through these channels. Other lines of activity are outdoor meetings, home visitation, indoor evangelistic services, Sunday-schools and Bible classes.

### A New Link with Russia

PASTOR FETLER, of Petrograd, who was last year in charge of the Russian Bible Institute held in the Second Avenue Baptist Church, New York, has now opened an Institute in Philadelphia under the auspices of the newly organized Russian Missionary and Educational Society, of which Dr. Cortland Myers is president. Property has been purchased for the Institute and 128 young Russians have begun their studies to prepare them for evangelical Chris-

tian work in their native land. Pastor Fetler, who was exiled by the former Russian Government, is now free to return to Petrograd, but he believes that he can serve his country best by remaining in America for a time to train pastors and teachers, who will carry the message of Life to New Russia. Roman and Greek Catholics and Jews are received into the school, where they are taught English and other branches in addition to Bible instruction. The men live at small expense and the school is dependent on free will offerings for support.

### LATIN AMERICA

#### Influence of Mexican Protestants

REV. W. A. ROSS writes in *The Christian Observer*: “For some years Protestants in Mexico have influenced public and social life in a way far beyond what their numerical strength would cause one to expect. This influence has been exerted in a larger way, perhaps, through the public schools taught by Protestant teachers than in any other way. Graduates from Evangelical normal schools have been sought after by the State authorities for places of importance in the schools. This has been especially true of graduates from the Evangelical schools for girls and women.

“But it has been left for the present struggle for political liberty in Mexico to elevate to places of prominence in civil and military life a number of Evangelicals. This has been noted more than once and has created comment. Some have said that this fact makes it evident that the present struggle is a Protestant movement. It would be nearer the truth to say that Protestants generally have been in sympathy with this movement because they have always been ready to throw off political and religious tyranny, and very naturally in this struggle we might expect to find some of them taking a leading part. The training they have received would lead them into such a movement and their capacity would enable them to rise to places of prominence.”

### A Hand-Written Bible

HOW much do you value your Bible? Rev. F. S. Onderdonk reports the story of the conversion of one of his Mexican friends. One Sunday morning this Mexican had gone to town for the express purpose of getting drunk. (It is the custom of Mexicans to get drunk on Sunday. On that account you can scarcely get any work done on Monday.) While walking down the street he saw a little girl hide something under her mantle. It was a copy of the New Testament and Psalms. My friend asked to be allowed to see it. He took the book and for two hours stood there reading as if glued to the spot. At the end of two hours he said to the little girl: "Run and tell your mother that I must have this book for two weeks." Next day he bought a pile of paper, a number of candles, pens and ink, and for two weeks, although he had to work hard during the day, he sat up until one and two o'clock every night transcribing the New Testament and Psalms. At the end of two weeks the work was finished. For many years that was the only Bible he had. Finally he heard that twelve miles over the mountains a colporteur was selling Bibles, so he went and bought some.

### South American Religion

NOMINALLY, the people of Brazil are Roman Catholics. For four hundred years the Roman Catholic Church has been without a rival in South America, free and favored in her enterprise. With what result? Bishop Kinsolving, of the Protestant Episcopal Church in Brazil, asserts that not two in a hundred of the students acknowledge relationship with any religious organization. One who was for six years a Roman Catholic priest in South America said several years ago: "I do not think that the Church in any case reaches ten per cent. of the people, and in many places this is saying too much. I do not believe that of the one million people in Buenos Aires there are two hundred men on any given Sunday at service."

One of the most influential men in South America said to a traveler: "It is sad, sad to see my people so miserable when they might be so happy. Their ills, physical and moral, spring from a common source, lack of religion." No country in the world is more in need of real Christianity.

### Orientalism in South America

THE Argentine year-book records 19,800 Mohammedan Turks. One-half its Syrian population is also reckoned as Mohammedan. There are two mosques in the Brazilian city of San Paolo, and Arabic papers are published there and in Argentina. Into the rice fields of Brazil, Japanese colonization societies are pouring immigrants by thousands, and we may well remember that Count Okuma recommended the coasts of Chile, Mexico and Peru as a field of influence for Japan, and an asylum for the excess of her population. Peru has large and prosperous Chinese and Japanese elements; the Chinese are rapidly becoming the merchants of Panama; and in Jamaica, after two hundred years of English control, eighty per cent. of the stores are operated by Chinese. According to a report, there were in 1913 in British Guiana one hundred and thirty thousand East Indians and the number was said to be rapidly increasing.

### AFRICA

#### An Oasis in the Sudan

IN many mission lands, a truly Christian home is like an oasis in the desert. It is a place of beauty and refreshment from which many thirsty souls drink living water. Rev. Stephen Trowbridge, of Cairo, tells of one of these oases:

"In the great Mohammedan provinces of the Anglo-Egyptian Sudan, there are many Egyptian and Syrian Christians employed in Government positions. These Christian officials are thus very much isolated; they have no Church services, are never visited by Christian pastors and the nearest missionary is some-

times hundreds of miles away. Here and there, British officers, loyal to Christ, have encouraged and helped these native officials to persevere in their Christian faith. One of these Christian officers is Major Stigand, formerly Inspector for the Mongalla Province, a tropical district in the extreme south, bordering on Uganda. From time to time Mrs. Stigand invited the Egyptian officials to her own home for a prayer-meeting in English. One of these men told me that these gatherings and the kindness shown by the Major and his wife were among the happiest experiences of his life, and had established in him a definite and clear Christian faith. In a frontier town amid the tropical heat, most white officials would not think of planning for a prayer-meeting. Major Stigand is now Governor of the White Nile Province and has shown a personal interest in the work carried on by the three missionary families at Doleib Hill. He is a man of commanding presence and has a distinguished record as a big game hunter and as an author. Mrs. Stigand is an American woman from Washington, D. C.

#### Spiritual Need in the Congo

**D**R. and Mrs. John M. Springer, who are in charge of the Methodist Congo Mission, write of Kobongo, where they have decided to open a station:

"We held a service yesterday morning and one in the afternoon. We had hardly started the morning service, when the chief broke in, saying that he wanted us to stay here. He wanted a missionary to come and live. He seems to be very glad to have us; in fact, every village that we have come to, almost, has made the same petition, wanting us to come and stay. Poor things, these natives have broken loose from their old moorings, and they have nothing to guide them in the present state; they don't know what to do, and they turn to the missionary, knowing that he is sure to be a disinterested friend. There is no doubt but that these people need missionaries. The chief told us of a vil-

lage not far away that he visited a few weeks ago, and he said that he saw enough human bones there, if put together, to make at least fifty skeletons. Ten days away from here, we visited an independent mission station, and there they told us of a secret society that dig up dead bodies and eat them; so that the people bury their dead secretly, and try to conceal the place where they are buried.

#### Memories of Mary Slessor

**T**HE *Record*, issued by the United Free Church of Scotland, tells of the keen remembrance in Africa of the wonderful life of Mary Slessor. At Akpap, the principal town of the upriver people who first heard the Gospel from her, two women missionaries go about safely, evangelizing the district, although it is one of pagan people and wild bush. There is no man missionary at work there, but one of the women preaches and acts as pastor. The Christian people have recently sent a gift of about \$100 to the Slessor Memorial Home, a notable offering from their scanty resources. Twelve girls are in the Home at Calabar, all betrothed to Christian young men, and learning housework, sewing, and the making of palm-oil and starch.

#### Africans Learning French

**A**FTER speaking and teaching in German for many years in the West Africa Mission, it is now necessary, with the change of Government, for French to take the place of the German. A small class of nineteen former school teachers was organized at Batanga the latter part of last year, and that work has now broadened out into a class of 228. A band of 140 picked young men students will form the vanguard of the French speaking force in the mission. Throughout the Cameroun Mission, the spiritual life of the people is steadily deepening. In seven months there were 1,000 confessions of faith, although the regular teachers and preachers of the people were not with them.

### A New Station in Africa

IT has long been the hope and expectation of the American Board to open a station, or rather a chain of stations and outstations, to extend from its plant at Beira, on the coast, in Portuguese East Africa, up to Chikore, on the western boundary of Rhodesia. Frequent tours have been made into various parts of the territory, but these have not been followed by permanent occupation, and the government has not permitted native evangelists unaccompanied by white missionaries to settle there, because the mission itself is located in Rhodesia. However, when Dr. William T. Lawrence, of Mt. Silinda, and Rev. J. P. Dysart made a visit to Gogoya's kraal, in Portuguese East Africa, the chief, Gogoya, was very cordial and hospitable to his missionary visitors. It is near his kraal that the Portuguese have now granted to the American Board a concession for 1,000 acres, which must be proved up or obtained on the same terms that any other settler could obtain it.

### ISLANDS OF THE SEA

#### Rescuing Filipino Waifs

SOME of the *mestizo* children, as those of mixed blood are called in the Philippines, who have been deserted by their mothers, have especially roused the pity of the Presbyterian missionaries in Cebu, one of whom writes of them as follows:

"The transformation of these waifs of the street, familiar with every form of evil and vice, into earnest little Christians has been the source of unending joy to those who have watched and assisted in the miracle. Other *mestizo* children have been placed here by their fathers who wish them to have a Christian education. We now have a family of ten children and seven others have been with us at different times. They take their joyful part in the morning and evening prayers, singing lustily the hymns they come to know so well, leading in prayer, and paying close attention to the Bible study. They are anxious to help others to know Jesus and gave up unselfishly to the ragged chil-

dren of the neighborhood who came to our playground last vacation. In fact, they are happy to have a part in any work for others and we have difficulty in restraining their generosity so that they may have suitable clothing themselves.

#### Membership Twice Doubled

AN increase in Sunday-school membership from 1,800 to 8,000 in two years is the record of Bulacan Province of the Philippine Islands, about twenty-five miles north of Manila. During the past year there have been some 2,500 conversions in the same district. This has been almost if not quite duplicated in two or three other parts of the islands.

The Rev. J. L. McLaughlin, Sunday-school Secretary for the Philippines, states that he believes the Islands are on the eve of one of the greatest evangelistic movements that has ever been seen there.

#### For the Indians in Fiji

BRITISH missionaries in Fiji are endeavoring to carry on evangelistic work among the 50,000 Indians now living there. They write: "If we could but undo what has been done in the character of the Indian peoples during the past centuries, the task of evangelizing the Hindus and Mohammedans in Fiji would present but few difficulties. But before any constructive work can be done, we have to combat influences of the ancient Indian religions and convince them of the truth of Christianity. The Hindu sides with us on some matters against the Mohammedan, and the Mohammedan stands with us on other questions against the Hindu, and both Hindu and Mohammedan unite in many directions against us. Oh, for a visitation by the Holy Spirit of God, the Revealer, Who will make known the truth of God to these people! We are trying to polish up some raw, local material to help us in this work, but in the very nature of things some years must elapse before an efficient ministry can be evolved. We are, therefore, asking this

year that some tried and faithful men of matured character and experience be secured from India to assist us."

#### Samoa's Record Gifts

A GROUP of twenty-five Samoan villages last year gave £1,700 to the work of the London Missionary Society. Rev. Paul Cane, a missionary among them, tells how it came about: "I think it was chiefly due to the little village of Le Tui, a small inland village of seventy-eight people. Last year and the year before, in proportion they did the best of all our villages. I told them this in their yearly meeting, and the pastor in England said, 'Missy, we will do better this year (1916).' They all began to work. Even the babies were quiet so that their mothers might help. The other villages heard that Le Tui was going to give a big collection, and they said, 'We can't let Le Tui beat us,' and so they, too, began to be in earnest. But such was the zeal of Le Tui that only two large villages could beat them. Our largest village gave £160, and another large village gave £145; then came small, great-hearted Le Tui with £130. Truly a mighty work! A church of thirty-eight members, an inland community of seventy-eight people who have to carry all their produce to the beach before they can sell it. What does the home church think of the love and zeal of the church of Le Tui?"

#### OBITUARY

##### Bishop La Trobe of Herrnhut

THE Moravian Church has lost one of its best-known missionary leaders in the death of Bishop Benjamin La Trobe, on October 4, at Herrnhut, Saxony, in the seventy-first year of his age. Born in England, of missionary stock, he became, on the completion of his theological studies, Assistant Secretary of Moravian Missions and later Secretary, with headquarters in London. Here, for the next twelve years he edited *Periodical Accounts*, a quarterly magazine, unquestionably one of the oldest, if not the oldest missionary periodical

that has been published consecutively in the English or in any other language. In 1896, he was elected to a position on the Moravian Board of Missions, which required his removal to Herrnhut, where he spent the remainder of his life, except for visits to the Moravian missions in Labrador, the Himalayas and other parts of the world, and an extended tour in the United States and Canada.

##### Dr. Edward Guerrant of Kentucky

DR. EDWARD GUERRANT, who built seventy-five churches for his people, the poor and illiterate mountaineers of the Appalachian mountains of Kentucky and Tennessee, died last summer. As the first evangelist of the Kentucky Synod, he found his opportunity; but so enormously did the work develop under his hand that the Synod feared that it could not support it. It instructed Dr. Guerrant to retrench and not build so many churches. He resigned as Synodical missionary, declaring that if no other course could help, God could pay for the schools and churches and missionaries. And God did. Dr. Guerrant organized the Soul Winners' Society, and in the sixteen years following he personally raised \$175,366.95 for financing the work, all by prayer.

##### Rev. Chas. J. Ryder, D.D., of New York

THE senior Secretary of the American Congregational Missionary Association, died on September 24 and was buried at Stamford, Conn. Dr. Ryder was born on Christmas Day, 1848. From his first and only pastorate in Medina, Ohio, he was called to the Southern Field Superintendency of the Association and, after two years' service, became District Secretary for New England. In 1896 he was made Corresponding Secretary in the New York office and brought to this responsible position a practical knowledge of the work. Dr. Ryder's service extended over a period of thirty-five years—nearly one-half of its history—and he outlived every member of the Executive Committee except one.





**The New Pacific.** By C. Brunson Fletcher. 12mo. 325 pp. \$3.00. Macmillan and Co., Limited, London, 1917.

**T**HE New Pacific takes us to Australia and the South Seas, a part of the world which does not bulk largely in the thought of Americans, but of which we need to think more often than we do. In that far-off region are not only an island of continental dimensions, but many other islands, which, though comparatively small in area, are beautiful for situation and strategic in their relation to international conditions. The author has spent nearly all of his life in New Zealand and Australia and has been for a score of years the editor of the principal daily newspaper of Queensland. He has made a careful study of German plans in Australia and the South Seas and he makes an amazing revelation of the characteristic system and thoroughness with which Germany long sought to strengthen her interests in that part of the world, while Europe and America gave no heed. After the outbreak of the war, Australia and New Zealand promptly seized these German colonies and they are now administering them. What is to be done with them after the war? The Peace Conference alone can determine this. Mr. Fletcher gives clearly and forcefully the Australian point of view as to what should be done with them after the war. He pays a high tribute to the influence of missionaries in the South Seas, particularly to those great men of God, James Chalmers, George Brown, and L. Fison.

**A World in Ferment.** By Nicholas Murray Butler. 12mo. 254 pp. \$1.25. Charles Scribner's Sons, New York, 1917.

**F**OREIGN missions stand, among other things, for the international mind and the international outlook. It calls upon Christians to think in world terms. It recognizes, too, that the spir-

itual forces for which Christianity stands affect and are affected by political, military, economic and educational conditions. The student of foreign missions, therefore, must keep abreast of the best thought on questions which affect the world in general, and that part of it in particular, which deals with the nations in which foreign missionary work is being conducted.

The American university presidents and professors exert a large influence in shaping public opinion, as has been especially marked since the outbreak of the war. Unfortunately, it has not always been wholesome, but we are grateful for this volume by President Nicholas Murray Butler, of Columbia University. It is an eminently dignified and statesmanlike discussion of themes now challenging the thoughtful attention of intelligent men everywhere.

The theme to which the writer frequently recurs is that we are facing new world conditions; that the American people are not sufficiently unified in spirit or clear in purpose to enable them to meet these conditions in the most effective way; that "there is not yet a nation, but the rich and fine materials out of which a true nation can be made;" and that "our chiefest task is to prepare our hearts and our minds to do our full duty as Americans to bind up the wounds of a stricken world and to lead the way to that new construction of the overturned political fabric."

**Japan in World Politics.** By K. K. Kawakami. 12mo. 300 pp. \$1.50. The MacMillan Company, New York, 1917.

**T**HE pre-occupation of the public mind in the great war that is raging in Europe has obscured, for a time, some other questions of large international import, but these questions still remain. Among the most serious is our relations with Japan. That empire is the first of the nations of the eastern world to attain self-consciousness and to take

her place in the world's councils, and it is natural, therefore, that pending questions should assume their most acute form in connection with Japan.

Among the writers who are doing much to throw light on these problems are Professor K. K. Kawakami and Professor Inazo Nitobe. Professor Kawakami has now added to his well-known books—"Asia at the Door" and "American-Japanese Relations"—a third volume, entitled "Japan in World Politics," which is an exceedingly able discussion of the subject. It should have the careful study of thoughtful men and women, particularly in missionary circles, where the importance of friendly relations is keenly felt. Mr. Kawakami is a loyal Japanese, but he has lived so long in the United States and has such real sympathy with us that he is able to take a dispassionate view of American merits and defects. Indeed, he sadly says that the "Americans accuse him of subserviency to the cause of Japan and the Japanese denounce him as slavish to a country whose citizenship I have not been permitted to acquire." He carefully explains America's issues with Japan, Japanese immigration to America, Japan's dealings with China, her course in Korea, her alleged interest in the Philippines, and her "designs" upon Mexico, while the three closing chapters deal with the Anglo-Japanese Alliance, German-Japanese relations, and the Russo-Japanese Entente. This book will contribute in no small degree to that better understanding of the position of Japan which the American people need to have and which can form the only stable basis of satisfactory relations between the two Governments.

**The Japanese Nation.** By Inazo Nitobe, A.M., Ph.D. 12mo. 334 pp. G. P. Putnam's Sons, New York and London, 1917.

**T**HIS volume is based upon the lectures which the author delivered in five leading American universities as one of the exchange professors under the plan first proposed by Mr. Hamilton Holt, and afterwards made a part of

the work of the Carnegie Peace Endowment. It is one of the readable of the many volumes that have appeared regarding Japan. It shows breadth of mind, intimate knowledge of history, political economy, international law, and the manners and customs of Americans as well as Japanese.

The author clearly shows how the world has now become such common ground that the interests of nations may clash at the most distant places, as, for instance, the Dutch and the English encountered each other on the South African veldt, and Japanese and Russians renewed acquaintance, under strained circumstances, on the plains of Manchuria. Professor Nitobe says: "Though I do not desire a rupture of friendship between the United States and her friends, she may yet face some of them in unamiable converse on the pampas of South America." He presents a wealth of information about Japan, its national characteristics, its morals and religious beliefs, its educational and economic conditions, its colonizing policy, and its relations to the United States. This volume is one that no student of Far Eastern affairs and of international relations can afford to miss.

**Forty-five Years in China.** Reminiscences by Timothy Richard, D.D., Litt.D. Cloth. 8vo, net. \$3.50. Illustrated with photographs. Frederick A. Stokes Company, New York, 1917.

**F**OR nearly half a century, Dr. Richard has been one of the great Christian leaders of China. Going to the field in 1869 as a missionary of the Baptist Missionary Society of London, England, and engaging for a time in the work of the Baptist Mission, his special gifts ere long drew him into a wide interdenominational and national service. He made a thorough study of Chinese history, literature and religion, and became famous as a scholar and writer. He gained an extraordinary influence over the Chinese and has probably had as wide personal acquaintance and as close intimacy with Chinese officials and scholars as any other foreigner and a far greater influence and intimacy

than most of the foreigners in China. In 1891, he engaged in special literary work under the auspices of the Christian Literature Society of England, Scotland and China, and he has been prolific in books, pamphlets, magazine and newspaper articles. He united to profound scholarship and unusual intellectual ability a force of personality that commanded the respect of Chinese and foreigners alike. He was a man of strong convictions and his plans and methods did not always commend themselves to some of his missionary associates; but no one has ever questioned his unselfish devotion and his splendid powers. The Chinese Government bestowed upon him the honor of the Double Dragon, and the Red Cross Society decorated him for his remarkably efficient services in famine relief. In this volume, Dr. Richard has crowded a wealth of information about China. It is really an autobiography by one of the most remarkable men who have lived in the Far East during the last half century. It is of interest and value to all who wish to keep in touch with the great re-constructive movements in China. Dr. Richard truly says in his introduction that "these reminiscences tell of sympathetic efforts made to guide the spiritual leaders of China to a vision of the Kingdom of God, with its promise of a hundredfold in this world, and in the world to come, life everlasting. These efforts have meant the uplifting of China in various ways, through better religion, better science, better means of communication, better international commerce, the institution of modern schools and colleges, the founding of a modern press and the establishment of new industries and manufactures over a country as large as the whole of Europe."

**The Library of Christian Co-operation.**

Edited by Charles S. MacFarland. Six volumes. 8vo. \$5.00 a set. \$1.00 each. Missionary Education Movement, New York, 1917.

**T**HIS library contains the report of the commissions and sessions of the quadrennial meeting of the Federal

Council of Churches in St. Louis, last December. They are studies in the great questions of international relations, Christian unity, social relations, race problems, industrial reconstruction, religious education and evangelism. The addresses are not published, but the reports of the commissions furnish some good material for a reference library on religious and social subjects. There is no index—which is unfortunate—but the books give a clear idea of the great variety of work and problems before the Christian Church. The manifest danger is that in the multiplicity of forms of effort for the improvement of mankind, we will lose sight of the great essential of individual, spiritual regeneration.

The volumes are somewhat overloaded with resolutions, proclamations, lists of names, letters and appeals. They contain more general statements than vital facts, more appeals and plans than reports of things accomplished. One volume deals with peace and arbitration, another with Japan, and others with co-operation in education and world redemption.

**The Immigrant and the Community.** By

Grace Abbott. 8vo. 303 pp. \$1.50 net.

The Century Co., New York, 1917.

**W**AR time is an opportunity to overtake the immigrant problems in America. Almost no foreigners are now coming and those who are here are being kept busy with work at higher wages. Americanization is necessary; Christianization is even more important.

Miss Abbott, the director of the Immigrants' Protective League of Chicago, has given us a volume of valuable facts and studies, growing out of experience. How shall we protect the newcomers from those who exploit them for vicious and selfish purposes? Some employment agencies regularly supply women and girls to vicious resorts. The immigrant laws seek to protect the country against immoral women, but not against immoral men. Miss Abbott shows the safeguards that are being raised and the weakness in our system of dealing with

the immigrants. She advocates more municipal lodging houses, better education and more wholesome recreation, but she does not deal with the problem of remaking both people and environment through Christian teaching. There is no other adequate solution.

These studies are of especial value to all in immigrant communities, those who seek to win these men and women for the national ideals and service, and for the Kingdom of God. The men and women come to America for a better opportunity to live and they should here find true ideals, true kindness, true godliness.

**Conditions of Labor in American Industries.** By W. Jett Lauck and Edgar Syden Stricker. 8vo. 403 pp. \$1.75 net. Funk & Wagnalls Co., New York and London, 1917.

**RESULTS** of recent investigations are here collected and separated under various heads—Labor forces, wages, employment, working conditions, living conditions and health. It is a book of facts for reference.

**The Christian Confederacy.** By Herbert Booth. 12mo. 164 pp. 50 cents net. The Goodspeed Press, Chicago, 1917.

**HERBERT BOOTH** is a son of the founder of the Salvation Army, and in recent years has been an independent evangelist, laboring in the British Isles, Canada, Australia, South Africa and the United States. Burdened with a conviction that Christendom is suffering from a widespread lapse of faith in the doctrines of Christianity, his book is a plea for an organized confederacy of the faithful in all the churches to combat the rising tide of unbelief. Such a plan demands the organizing power of a John Wesley or a William Booth.

**The Churches of Christ in Time of War.** Edited by Charles S. MacFarland. A Hand-book for the Churches. Published for the Federal Council of

Churches of Christ in America by the Missionary Education Movement, New York. 191 pp. 1917.

**A** BIG little book containing the addresses of Drs. Jowett and Vance, President King, and Messrs. Robins, Mott, and Speer at the meeting of the Federal Council in Washington May 8 and 9, 1917; also the reports of various committees. A valuable volume for pastors who seek to adjust their ministry to the needs of a crucial time.

**Big Jobs for Little Churches.** By John F. Cowan, D.D. 12mo. 160 pp. 25 cents net. Revell, 1917.

**T**HE country church has problems and possibilities all its own. Dr. Cowan sees these and gives advice from a wide experience. He is a bright and forceful writer and ministers of country churches will find inspiration, ideas and practical working plans here. Among the subjects discussed in relation to the Church are the school, the farm, libraries, automobiles, town improvements, sports and union movements. There is an excellent bibliography.

**Co-operation in Coopersburg.** By Edmund deS. Brunner. 12mo. 95 pp. 50 cents. Missionary Education Movement, New York, 1915.

**H**ERE is a practical example of what can be done in a town where Christian forces will get together.

**Apostles of the Belgian Trenches.** By J. Kennedy McLean. Illustrated. Paper. 1s. Marshall Brothers, Ltd., London, 1917.

**T**HIS is the fascinating story of the work of Mr. and Mrs. Ralph Norton for the Belgian soldiers. It is a practical, spiritual work which has already resulted in the distribution of thousands of Scriptures, in the giving of 31,500 Christmas boxes to homeless men and in the conversion of hundreds of Belgian soldiers. The work is supported by voluntary contributions.



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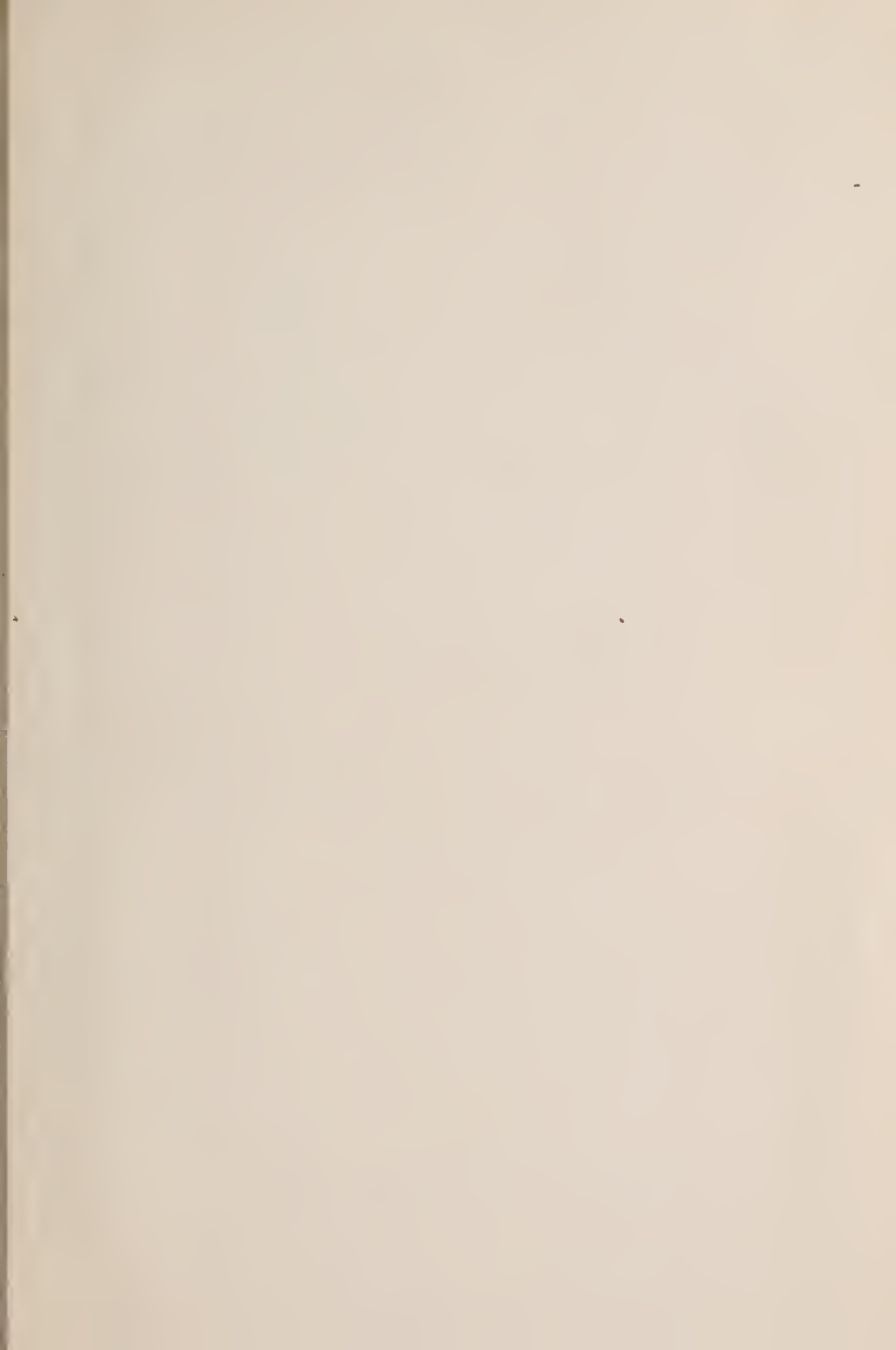
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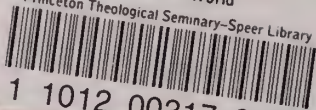
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